

School of Theology at Claremont



1001 1346161

TRUTH



The Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE  
CLAREMONT, CALIFORNIA





“BUY THE TRUTH!”



אמת קנה

# “BUY THE TRUTH!”

AND

## OTHER ADDRESSES

BY

REV. ANDREW MOODY, D.D.



PAISLEY: ALEXANDER GARDNER

*Publisher by Appointment to the late Queen Victoria*

1909

Theology Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT  
California

LONDON :  
SIMPKIN, MARSHALL, HAMILTON, KENT & CO., LMD.



THESE Addresses, some of which have been already largely circulated as Tracts, I send forth now in this form, with prayer for the Divine blessing.

A. M.

69 MERCHISTON CRESCENT,  
EDINBURGH, *16th November, 1908.*



## CONTENTS.

	PAGE
"BUY THE TRUTH!" - - -	9
GOOD TIDINGS! - - -	27
THE LIGHT OF THE WORLD, - -	45
AWAKE! - - - - -	59
COME AND SEE! - - - -	73
"EXCEPT YE REPENT"— - -	87
LOOK, AND LIVE! - - - -	101
SOUGHT, AND SAVED! - - -	115
Now! - - - - -	131
WASH, AND BE CLEAN! - - -	145
LOVE DIVINE, - - - -	159
RUN! - - - - -	173
"I SHALL NOT DIE, BUT LIVE," -	185
VICTORY! - - - - -	197



“BUY THE TRUTH!”



## “BUY THE TRUTH!”

---

“Buy the truth, and sell it not.”—PROV. xxiii. 23.

“HAPPY is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. It is more precious than rubies, and all the things that thou canst desire are not to be compared unto it.”

The truth! Doubtless it is the highest treasure; but where is it to be found? On the world's wide market-place you will find wares of all kinds, things, goods of every species and form; but your enquiry is for the highest good, and it is not there. You will find multitudes of things which minister to the lusts of the flesh, but your spirit craves for something higher than the gratification of bodily appetites. A vast variety of things ministering to the lust of the eye is spread out before you; but the eye is not

## “ Buy the Truth ! ”

satisfied with seeing, for the soul looks out through the eye, looks deeper, and is in search of something better. Again, there are there in many forms such things as minister to the pride of life. Men of higher purpose are to be found there. Ambition finds there its seemingly worthy object. You see there the eager purchasers of honour and power, of fame and glory. They seem—do they not?—to be obtaining what they seek, but in reality their eager desire is but intensified; they are more restless than before. They are fired with ambition; but their ambition is as fire in their bones, and they cannot rest. With all their getting, they have not yet got understanding; with all their buying, they have not yet bought the truth. They have been spending their money for that which is not bread, and their labour for that which satisfieth not.

But Philosophy steps in to meet us in our search for truth; Philosophy comes in to answer our questions for us. You find philosophers in the world's great marketplace, the Stoic and the Eclectic as well as the Epicurean, the man of letters and science, the man who professes to love wisdom for



## “ Buy the Truth ! ”

its own sake as well as the man of mere worldly pleasure. Philosophy promises much, but your hopes are not realised ; it does not solve for you the problems of your being and your destiny. You are brought now, it may be, within sight of fragments of the truth, but *the* truth is still beyond you. The old heathen world could not find it ; its history closes with Pilate's question, “ What is truth ? ”

But the truth *is to be found*. It is an artifice of the enemy, who would hold the world in darkness, who would blind you to your ruin, to say that the search is vain. The enemy prompts the utterance—“ What is it ? ”—as if it were not, the question—“ Where is it ? ”—as if it could not be found. The truth is to be found. It *is* made known to us—made known to us *from above*. The light of nature shews us something of its heavenly brightness. “ The heavens declare the glory of God, and the firmament sheweth forth His handywork, day unto day uttereth speech, night unto night sheweth knowledge of Him.” The works of creation testify of the power, wisdom, and goodness of the great Creator. And then the light of revel-

## “ Buy the Truth ! ”

ation, the revelation of the written word, shines upon us ; the light of revelation shews us the truth in its divine completeness, harmony, and glory. The truth—where is it ? Here it is ! Divine wisdom speaks to us in the law, the word of the Lord. “ The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple ; the statutes of the Lord are right, rejoicing the heart, the commandment of the Lord is pure, enlightening the eyes ; the judgments of the Lord are true and righteous altogether.” And the truth comes to us with convincing, commanding authority and power, because it comes to us through the historical, with which it is indissolubly linked—with which, indeed, it is clothed. Divine truth presents itself to us in facts—facts which cannot be overturned or ignored—the greatest facts in the world’s history.

Pilate’s question—“ What is truth ? ”—was put in the presence of Him who could answer it, of Him who is Himself the wisdom, the word, the truth of God. In Christ are hid all the treasures of wisdom and knowledge, and in Christ’s revelation and

## “ Buy the Truth ! ”

gift of Himself these wondrous treasures are unfolded and given to the world. Divine truth centres in, and has its embodiment in, Christ Jesus, the word made flesh. He is Himself that of which the children of Israel had in Old Testament times type and symbol, Himself the verification and the substance of all the Old Testament types, which we find accordingly described as figures of the truth. In Christ all the promises of God are Yea and Amen; He is their object, and they are all realised and fulfilled in Him. We have our questions answered, our difficulties solved, our doubts removed, and we are savingly enlightened when we come to Him. We come into the presence of Him who is the brightness of God's glory.

“ Heaven's rays are round us gleaming,  
And making all things bright,  
The Sun of Truth is beaming  
In glory on our sight.”

God, who commanded the light to shine out of darkness, who said at the beginning—  
“ Let there be light ! ”—and there was light,  
causes the light now to shine into our hearts,

## “ Buy the Truth ! ”

giving us the light of the knowledge of His glory in the face of Jesus Christ.

The truth which concerns us most is that regarding our relation to God. How do we stand before God? How is it as to sin, our sin, our manifold shortcomings and grievous transgressions? How is it as to the punishment of sin? How is it as to the great Hereafter? Now, the Gospel reveals to us the righteousness of God, His perfect righteousness. He is Judge, and shall not the Judge of all the earth do right? Yea, verily! His ways are rectitude, without the shadow of turning, the works of His hands are truth. His name is holy, thrice holy, He is of purer eyes than to behold iniquity, sin is that abominable thing which He hateth, evil shall not dwell with Him, the ungodly shall not stand in His presence. You see this clearly, fully, when you come into the light of the revelation of the Gospel. The light of God's holiness, justice, righteousness, shines most brightly at the Cross of the Lord Jesus. There you see sin condemned. Had you doubts about it? Had the enemy whispered to you that under the merciful government of the Most High,

## “Buy the Truth!”

there could be no such rigorous execution of the law of righteousness? Ah! You see the truth now, you see it at the Cross. What means the suffering of the Righteous One? What means His agony and dying? Sin is not passed by, it is condemned. He suffered for our sins.

“For our transgressions He was wounded,  
God took the guilt from us who should have borne  
it,  
On Him He laid it.”

But now as we take our place humbly at the Cross, we see the divine *mercy* in the full brightness of its glory.

### \* MERCY TRIUMPHS!

“Mercy and truth meet together, righteousness and peace embrace each other.” God so loved the world that He gave His Son for our salvation. Not to condemn the sons of men the Son of God appeared, not to condemn but to save them. You see it at the Cross. By His suffering and dying He saves; your sin is put away by His atonement; you are accepted for His name’s sake. This is the truth on which, we may

## “ Buy the Truth ! ”

say, all depends. It is a stumbling-block to the world, but it is nevertheless the wisdom of God and the power of God ; it is the great central truth round which all turns. It is more keenly and unceasingly opposed than any other truth, for it is no product of man's wisdom, it is no human idea, and it overturns human ideas, but it is the truth of God for our salvation, the great cardinal central truth and blessed message of the Gospel. Ah, what a vision that is for him whose heart is humbled and whose eyes are opened—the sight of the divine mercy at the Cross of the Lord Jesus Christ ! How the light flashes into his soul, how his heart leaps for joy, as he makes there the discovery of the riches of the mercy and free grace of God !

“ On such love, my soul, still ponder,  
Love so great, so rich, so free,  
Say, while lost in holy wonder,—  
Why, O Lord, such love to me !  
Hallelujah ! Grace shall reign eternally ! ”

Then at the Cross the gates of Paradise are opened to those who believe. How is it as to the Hereafter, as to that which is beyond ?

## “ Buy the Truth ! ”

Have we certainty with regard to that which is to come? Yea verily! He hath overcome death, and opened unto us the gates of everlasting life. He hath brought life and immortality to light by the glorious Gospel. He rose from the dead, and entered into His glory to prepare mansions for His redeemed. Where He is, there shall we be also. We do not speculate about the Hereafter, but we *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. We *know* it; the truth revealed gives us this blessed certainty, and we rejoice in hope of the glory of God. “This corruptible shall put on incorruption, and this mortal immortality,” and then shall be brought to pass, in our experience, the saying that is written—“Death is swallowed up in victory!” What a realisation that of all our desires and hopes, the swallowing up of death in victory! And it is no dream, it is the truth. “Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!” The truth—it is for this world, and for the world to come; it is thy

## “ Buy the Truth ! ”

staff for the pilgrimage of life, and with which when thou comest to the brink of Jordan thou shalt smite the waters, and pass over to the land of rest.

Now, the exhortation is addressed to us, “ Buy the truth ! ” Pursue it, seek it earnestly, set your heart on the obtaining of it, be ready to part with all that you have that you may enter into possession of it. It is not to be had for the gold that perisheth, and yet the kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price went and sold all that he had and bought it.

*Buy the truth !*

You must recognise, first of all, its priceless value. What will all else profit you? What will it profit you if you gain the world, but have not this? With all thy getting, get this. What will it profit you even if you have all other knowledge, if you have not the knowledge which leads you heavenward, if you have not the truth which saves you? I have seen a picture in which a man is represented standing in a dangerous position among the rocks on the shore. He has had a book in his hand, and has been



## “ Buy the Truth ! ”

musings, studying, but now he has dropped the book in alarm, for the tide which waits for no man has brought the water up to his feet. The comment thereto is :—Friend, while you have been reading, studying, questioning, doubting, the tide of eternity has been coming in, and you are already in solemn peril. Is it not to be feared that many perish who know everything but the one thing needful, directing their thoughts to all subjects except that which is highest and best? With all your learning see that you recognise the priceless value of the true wisdom.

Buy the truth! You cannot purchase it with the gold of earth, with any treasures of your own, and yet you must give up all that you have for it, if you would have it. You must lay down, sacrifice, make the complete surrender of all that is your own if you would have it. You lay down all your own deeds of self-righteousness when you come to the Cross of the Lord Jesus, and when you enter by the strait gate into the kingdom, for verily you enter in not as having anything, but as having nothing. When Saul of Tarsus counted those things which had been gain to

## “ Buy the Truth ! ”

him loss, and without reserve laid them down, he bought the truth. It is not without a struggle that the self-righteous man lays all down. What a wrench there is in the case of the miser when he parts with his gold ! The wrench is greater in the case of a Pharisee such as Saul was, when he parts with his own righteousness. It will cost you a struggle, but you must surrender here ; you must lay all your own good deeds down.

Buy the truth ! You must yield *yourselves* to God. The sacrifice of self takes place in the purchase. You present yourselves to the Lord as living sacrifices, holy and acceptable ; this is your reasonable service. You embrace the truth, and cleave to it as the Lord's redeemed. Thus bought, embraced, possessed, it moulds your life, and transforms you by its heavenly power.

Buy the truth, and *sell it not !*

Have you recognised the truth, have you found it ? Then do not let it go. Sell it not. Judas sold the truth when for thirty pieces of silver he betrayed the Master. Many a man, alas ! is guilty of sin the same in kind if not in degree. Is not many a man ready to do as Esau did, when for a

## “Buy the Truth!”

mess of pottage, a morsel of meat, he sold his birthright? Experience shows us how a man for some worldly advantage, for a piece of money, for place or power, will cast his convictions to the winds, make light of the truth, and trample it under his feet. Let it be noted also that if a man for the sake of worldly advantage swerve from the truth, he sells it. Friends, beware! Temptation is near you, the world allures you, and your hearts are weak. Beware, for the tempter will come smilingly and winningly upon you. You may not be asked directly, not at once, to let the truth altogether go, but—“Take a lighter view of matters,” the enemy whispers, “you may hold the truth surely, and yet not quite so rigidly; why such stiff adherence to old ways?” Be warned! Beware! Sell not the truth, hold it, do not let it go, hold it, for it is your life. “Hold fast that which thou hast, that no man take thy crown!” “He that endureth to the end, the same shall be saved.”

“Yield not to temptation, for yielding is sin,  
Each victory will help you some other to win;

## “ Buy the Truth ! ”

Ask the Saviour to help you, to strengthen and keep  
you,  
He is willing to aid you, He will carry you through.”

“ Jesus my heart’s dear refuge, Jesus has died for me,  
Firm on the rock of ages ever my trust shall be,  
Here let me wait with patience, wait till the night  
is o’er,  
Wait till I see the morning break on the golden  
shore.”

# “ Buy the Truth ! ”

## MERCY'S HOUR.

WE wait for gracious blessing  
Promised in days of old,  
A Pentecost for Israel  
In fulness as foretold.

Descend, Thou Blessed Spirit !  
Give to the blinded sight,  
Lead now the house of David  
Forth into Gospel light !

Inhabitant of Zion,  
Behold the pierced One !  
It is Jehovah-Jesus,  
God's Well-Beloved Son.

His hands and feet thou piercedst  
On the accursed tree,  
But look ! His mercy triumphed,  
His blood was shed for thee.

Let there be bitter mourning,  
Let each one mourn apart,  
Let this be thy confession—  
I pierced the Saviour's heart.

Day of most bitter anguish—  
'Tis thy Lord's day of power,  
The cleansing fount is opened,  
Behold ! 'tis mercy's hour !



GOOD TIDINGS!





## GOOD TIDINGS!

---

“I will give to Jerusalem One that bringeth good tidings!”—ISAIAH xli. 27.

“Good tidings of great joy.”—LUKE ii. 10.

“Preach the Gospel to every creature.”

—MARK xvi. 15.

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation!”

It was good news that was in store for the captives of Israel, when Cyrus should appear, saying to Jerusalem—Thou shalt be built, and to the temple—Thy foundation shall be laid. The dark day was indeed coming—Isaiah prophesied before that time—when the children of Jerusalem should be led away captive into the land of the enemy, but the darkness and desolation should have their limits set according to the purpose of God’s mercy, and again in the desolated

## Good Tidings!

places there should be heard the voice of the bridegroom and the bride, the voice of them who should say—Praise the Lord of hosts, for the Lord is good, for His mercy endureth for ever; and of them who should bring the sacrifice of praise into the house of the Lord. Comfortable words, good tidings were in store for Jerusalem regarding the building of the old waste places, and the return of the captives with joy and singing to Zion. But beyond this immediate reference Isaiah's prophetic word points to the great redemption, the deliverance to be wrought for Israel and the world in the fulness of time by Him who was Himself in His own glorious person the object of all prophecy from the beginning. The promise points to Him who says of Himself in this same prophetic book—"The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek, to proclaim liberty to the captives, to proclaim the acceptable year of the Lord"—to Jesus Christ who applied the prophetic words to Himself, when He rose in the synagogue of Nazareth, and said—"This day is this Scripture fulfilled." The accept-

## Good Tidings!

able year of the Lord! It was the year of jubilee, the world's great and glorious jubilee, which was ushered in, when THE MESSENGER of salvation came. The proclamation of the good tidings then was indeed the sounding of the trumpet of jubilee.

The ordinances given in ancient times regarding jubilee were very striking, and were full of meaning. Seven times seven years were to be numbered, and after forty and nine years the trumpet of jubilee was to be sounded, the fiftieth year hallowed, and liberty proclaimed throughout all the land, and the people should return every man unto his family, and every man unto his possession. It was especially remarkable that according to the law the trumpet was sounded on the day of atonement. The command ran thus—"On the day of atonement shall ye make the trumpet sound throughout all your land." The deliverance, liberty, rest, and joy, to which the sound of the trumpet called the people, depended on the making of atonement for sin. It was the trumpet's message—Atonement is made, let the captives go free! Atonement is made, be glad and rejoice in the Lord!

## Good Tidings!

But as the atonement of the Levitical Dispensation was typical, so jubilee foreshadowed the great jubilee to come, and it is very striking how throughout in the prophetic word jubilee and atonement, atonement and jubilee remain inseparable, until the acceptable year arrives, and Jesus comes to put away sin by the sacrifice of Himself. How remarkable the intimation in the Book of Daniel, that from the going forth of the commandment to restore and to build Jerusalem, until the coming of the Messiah, seventy weeks—weeks of years—should elapse, and that then reconciliation should be made for iniquity, and everlasting righteousness brought in! Seventy times seven should be accomplished—ten times forty-nine—as it were ten jubilees—and then *the* jubilee should be ushered in. These years rolled past, that high jubilee came, and the silver trumpet was sounded with sevenfold sweetness, and with tenfold clearness, when the angel of the Lord came upon the shepherds on the plains of Bethlehem, and the glory of the Lord shone round about them, and the angel said—“Behold, I bring unto you good tidings of great joy, for unto you

## Good Tidings!

is born this day, in the city of David, a Saviour, who is Christ the Lord."

Our thoughts are thus directed to the One glorious Messenger of mercy, and to the good tidings, the blessed message of the Gospel.

Whence comes the Messenger? "I will give to Jerusalem One that bringeth good tidings." The Lord Jehovah sends with His message the Herald of Peace. In things spiritual and eternal, tidings, to be of any moment to us, must come from above, must come from God Himself, and thus His Messenger comes down. He is born in Bethlehem, when He appears in the midst of the children of men, but His goings forth are from everlasting.

Who is the Messenger? It is the Lord Jesus, the Second Person in the glorious Trinity, the Son of the Eternal Father. It is the Word, who was in the beginning with God, and was God. It is He by whom all things were made, without whom was not anything made that was made. High above all the angels, far above all the children of men—there is none like unto Him; He is the One Messenger of the Father. The

## Good Tidings !

good tidings are not and cannot be given apart from the gift of Jesus Himself, and God gives His Only-Begotten Son to be the Messenger, the Saviour. He hath not spared Him, even as He hath not withheld from us the good tidings, but hath given Him freely for us all. Thanks be unto God for His unspeakable gift ! And how amazing the grace manifested by the Lord Jesus Christ Himself, in drawing near to us with the message of peace ! That which we have before us, when the promise is fulfilled, is not that the sweet sound of glad tidings reaches us from afar, but that Jesus Himself draws near to us, and that He meets us with His own gracious word. " Say not in thine heart, who shall ascend into heaven to bring Christ down from above ? or, who shall descend into the deep to bring up Christ again from the dead ? The word is nigh thee even in thy mouth and in thy heart." The blessed message of salvation comes to thee from Jesus now !

What is it, then, that the sound of the Gospel trumpet brings to thine ear ? Wherein does the great jubilee message consist ? It is the proclamation of pardon. The Lord

## Good Tidings!

forgiveth iniquity, transgression, and sin. The Messenger is Himself the Great High Priest, making that real atonement for sin which the ordinances of the Old Covenant prefigured. The Lamb of God taketh away the sin of the world. The blood of Jesus Christ cleanseth from all sin. The union of atonement and jubilee foreshadowed is realised. The acceptable year has come, the Divine compassion is unveiled and revealed in its fulness, and the message goes forth that the returning sinner will be pardoned, accepted, saved, for Jesus' sake. "Behold now is the accepted time, behold now is the day of salvation!" "Let the wicked forsake his way and return unto the Lord, and He will have mercy upon him, and will abundantly pardon." Return, return, come now, O come!—Jesus saves!

The message is also the proclamation of deliverance from sin's power, true and glorious liberty. As Jesus is the High Priest who procureth pardon, so is He also the King who setteth free. He leadeth forth the prisoners who have been bound by the fetters of darkness out of the prison-house. The trumpet-sound rings through

## Good Tidings!

their dark chambers—Jesus setteth free!—and as they rise to welcome the message their fetters fall, and they find that the prison doors are open, and that they are free! Ah, how sweet the sound of liberty, and how blessed when it is, as here, not the sound merely, but the great reality! The Gospel is the message of life eternal, and it is for the world, for Jews and Greeks without difference or distinction, for all men. The same Lord over all is rich in mercy unto all, and whosoever shall call on the name of the Lord shall be saved.

The message is to be carried to all men in accordance with the Lord's commission and charge—"Go ye into all the world, and preach the Gospel to every creature." It was an angelic messenger who struck the keynote when Christ was born, but the message was and is to be carried not by angels but by disciples, beyond Bethlehem and Jerusalem, beyond Judæa, Samaria, and Galilee, to all men. It is not in their own might that they go forth, not by their own power that they are to win the hearts of men, and prevail; but they are the bearers of the heavenly message, the message of the



## Good Tidings !

Lord the King, and their feet are shod with the preparation of the Gospel of peace. Look at Paul as he goes forth, as he goes from city to city, and from land to land. His holy courage, his unquenchable desire to carry the message to "regions beyond," and his joyful confidence are soul-inspiring. He goes forth knowing that he is charged with that word which shall never return to the Lord void; he goes forth to labour humbly and yet triumphantly, knowing that the kingdom is the Lord's. "Neither Alexander, nor Cæsar, nor any of this world's heroes approached," says Bengel, "the true great-heartedness of that little Benjamin, the Apostle Paul."

And from age to age the Lord has sent forth His word, the same message ever new, with quickening winning power. It has been as sunrise on the mountains in many lands when the messengers have appeared. Sometimes those who had long dwelt in darkness have hailed at once the rising light, and asked the messengers of the morning why they had not brought them the glad tidings sooner.

Sometimes the people have displayed great

## Good Tidings !

eagerness to put themselves in possession of the word, as the Koreans at this day, with regard to whom the Secretary of the British and Foreign Bible Society wrote some time ago :—"The only literature these people have is the New Testament—for the Korean Bible is not yet finished—and their hymn-book. We cannot provide Testaments fast enough at present." There are "streams of enquirers." "People are staying up all night in the churches praying." \*

More recently it was reported in *The Christian* :—"Over a thousand churches, many of them having already good buildings, have been organized, and it is estimated that there are sixty thousand Christians, whose number is continually augmenting. What is more encouraging—the church members are themselves earnest workers, each convert being taught as his first duty to go out and bring in others." †

Wonderful tidings have also come from Manchuria, the report of the work in Korea having stirred the people in an extraordinary

\* See *The Bible in the World*, August, 1907.

† See *The Christian*, 26th March, 1908.

## Good Tidings !

way at Liaoyang and Moukden. Crowds have been confessing their sins—elders, deacons, evangelists, members, inquirers, backsliders, and the cry of broken hearts has been heard by the Lord. Then “the singing of the hymns of thanksgiving has been glorious.” And men have promised lands and houses for the Lord’s cause.\*

Sometimes there has been long conflict between light and darkness, and the mists and clouds have risen slowly from the deep, dark valleys, and been rolled away. Sometimes the proclamation of the glad tidings has been received at first with shouts of rejection instead of welcome, and the opposition has been gradually overcome. “The first time Evangelist Cohen, labouring among the Jews in the Transvaal in connection with the Dutch Reformed Church, made arrangements for an open-air meeting, he stood for twenty minutes before the crowd would allow him to be heard at all, and was pelted with mud so that at the close he was not fit to be seen.” Now there are “regular

\* See *United Free Church Missionary Record*, April, 1908.

## Good Tidings!

services held on the same spot," with large audiences and tokens of blessing.\*

For many Jews in Hungary the light of morning rose, when in 1839 Dr. Black and Dr. Keith returning from Palestine arrived in Budapest. These Scottish messengers were providentially guided thither, although there was no idea of the Church attempting to establish a Mission there.

'Tis not as man proposeth,  
Determine as he may,  
'Tis as the Lord disposeth,  
He shews the blind the way.

The Archduchess Maria Dorothea had been praying for seven years in the Royal Palace of Buda that messengers of the Gospel might come from abroad to her adopted land, and now she had been moved to expect the answer. For several nights she awoke with the impression that something extraordinary was about to happen. The morning was at hand. The two strangers had no intention of remaining in the city, but arrest was laid on them by the

\* See *The Christian*, 1st August, 1907.

## Good Tidings !

Lord's providence. Dr. Keith fainted as he walked through one of the streets, and was carried to his hotel. There he lay long apparently unconscious, and at length was thought to be dead. The news spread through the city, and reached the Royal Palace. The Archduchess was immediately impressed with the idea that what was taking place would stand in some connection with the answer to her prayers, and sent her physician to the hotel. Dr. Keith's body was punctured, and a mirror being held before the mouth there appeared after a time to be some sign of breathing. The physician bending to the patient's ear said—"Dr. Keith, we thought you were dead." "Not dead!" was the answer. These were the only words he uttered, till after nine days he awoke calmly as if from sleep. The Archduchess went down frequently to see him, and said that if the Scottish Church should be moved to begin mission operations in Hungary she would protect the work to the utmost of her power. This led in the adorable providence of God to the opening of the Mission in that country in 1841. The message came with power to many of the

## Good Tidings !

House of Israel. The veil was taken from their eyes and hearts, and they raised their testimony—We know Him who brought the glad tidings of salvation to Jerusalem, we have found the Messiah !

Sometimes the message, "Jesus Christ came into the world to save *sinners*," has come to professing Christians with awakening power. They had read it often, but had not perceived it ; had heard it, but had not received it. It is as sinners, lost unless Jesus saves us, that we are redeemed. But He saves us thus. Glory be to Him ! A Swiss pastor said to Dr. Moody Stuart, that when he first heard these glad tidings through Mr. Robert Haldane in Geneva, he exclaimed, in admiring wonder, "*C'est trop grand pour être vrai !*" i.e., "It is too great to be true !" And indeed, "nothing so great could have been conceived by man as that Jesus Christ should have given us His own righteousness for our immediate justification and everlasting salvation." \*

Now the message of salvation is sent to thee, reader ! Let it indeed come to thee

\* See *The Path of the Redeemed* (Dr. A. Moody Stuart).

## Good Tidings !

through these lines, this day ! It is the message of the morning that reaches thee. Will thou not hail the sunrise ? Let no part of thy life be hid from the light's awakening, quickening, and transforming power. It will heal thee, for there is healing in the rays of the Sun of Righteousness ; it will save thee, for it is the light of life ; it will make thy life on earth, however humble and lowly outwardly it may be, bright with the light of heaven. Rejoice now in the good tidings, and in the assurance and experience of the Lord's redeeming love !

Then get thee up also to the mountain-top in faith and hope, and look out ! Look out, and look up ! Thou mayest even now catch a glimpse of the glory that is beyond !

I stand like Moses on the mount,  
I see the promised land ;  
"From earth I rise, and seek the joys  
At God's right hand."

# Good Tidings!

## GLAD TIDINGS!

HARK! the glad tidings ring o'er land and sea,  
The message of salvation full and free!  
The Great Redeemer gave Himself for all,  
And sends to Jew and Gentile now His call.

He will receive thee, where-who-e'er thou art,  
If thou but turn to Him with contrite heart,  
Repent, return, believe, He will forgive,  
He will make all things new, and thou shalt live!

The earth shall be renewed, He comes to reign,  
There shall be no more sin, and no more pain,  
And North, South, East, and West its song shall  
raise,—

To Him who loved us be eternal praise!  
Hallelujah!



THE LIGHT OF THE WORLD.



## THE LIGHT OF THE WORLD.

---

“The Sun of righteousness shall arise.”—MALACHI  
iv. 2.

“I am the light of the world ; he that followeth me  
shall not walk in darkness, but shall have the light of  
life.”—JOHN viii. 12.

WHEN God created the world He said,  
“Let there be light!” and there was light.  
Creation’s morning was bright and glorious.  
“The morning stars sang together, and all  
the sons of God shouted for joy.” And it  
was the purpose of the Creator that we  
should dwell in the light. But man fell, and  
darkness took the place of light, trouble and  
sorrow the place of peace and rest. The  
Jews have a saying, recorded in one of their  
talmudic books, that our first parents fell on  
the same day on which they were created,  
and that on the evening of that first and  
fatal day, when they saw for the first time  
the sun sink beneath the horizon, they cried

## The Light of the World.

out in amazement and dismay, "Ah! the light of the world has been put out because of our sin!" There is more of talmudic fancy than of reality in this, it is but a dream of Israel's sages; and yet what these men of ancient lore fancied and portrayed presents us with a striking picture of the true, inasmuch as the sunlight left the heavens and the world was wrapped in darkness when man fell.

But, glory be to the Lord of heaven and earth! there was given even at the beginning the promise of redemption, the promise of blessed return to light and life eternal. Conflict, victory, re-entrance into light and life were announced in promise just as the gates of that first paradise which had been radiant with the sunlight were being closed. Announcements increasingly clear of the redemption and restoration coming were made as time rolled on. The light of promise, glorious promise, was kindled, was kept burning, and burned ever more brightly. The Lord spake to Abraham, "In thee shall all the families of the earth be blessed;" and to Isaac, "In thy seed shall all the nations of the earth be blessed;" and to

## The Light of the World.

Jacob, "In thee and in thy seed shall all the families of the earth be blessed, and I will not leave thee until I have done that which I have spoken to thee of." And the dying Jacob, himself prophesying, said, "The sceptre shall not depart from Judah until Shiloh come, and unto him shall the gathering of the peoples be." These were words of light, stars in the firmament of the patriarchs, and such stars shone forth in ever increasing number and growing brightness. Look at that star of the first magnitude, Micah v. 1—"Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth who is to be ruler over Israel, whose goings forth have been of old from everlasting." Darkness still shrouds the plains of Bethlehem, but that star is in the sky, and as a lamp it hangs over Bethlehem until the day dawn. Look again at that bright constellation, Isaiah ix. 6—"His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." What effulgence! It is not yet the break of day, but it is the light of promise. Then the light of promise burned

## The Light of the World.

in the tabernacle and the temple, the sacrifices divinely appointed pointing to the great sacrifice coming. We read in the Book of Leviticus, which contains the ordinances of the sacrificial worship of the Old Economy, "The fire shall ever be burning upon the altar, it shall never go out." That fire ever glowing in the sanctuary was itself promise ever burning. It was not to be put out, it was not to be allowed to go out; the promise in reality could not be extinguished. As the seed of the word was indestructible, so the light of the promise was inextinguishable. There was a "nevertheless" of faithfulness, and truth, and love, set overagainst all the unfaithfulness and manifold sins and transgressions of the people—"Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail; my covenant will I not break, nor alter the thing that is gone out of my lips." And the light of promise flashes through the history of the chosen people. From that day onward when the Lord appeared in the burning bush, and Moses turned aside to see the great sight, how the bush burned with fire and was not consumed, the darkness was

## The Light of the World.

ever and anon relieved by the breaking forth of heavenly light. The dispensations of Providence had in times of trial and affliction, as with the pillar of cloud and of fire, their bright side for the children of the covenant. Many times did He deliver them, remembering for them His covenant according to the multitude of His mercies, and gathering them from among the heathen, to give thanks unto His holy name, and to triumph in His praise. While darkness covered the earth, there was light in the dwellings of the children of Israel, and the faithful sang with the Psalmist, "I wait for the Lord, my soul doth wait, and in His word do I hope: my soul waiteth for the Lord more than they that watch for the morning."

The morning came. In the fulness of time Christ appeared as the Light of the world. He rose as the Sun of righteousness. The shepherds of Bethlehem were on the field by night when the glory of the Lord shone round about them, and the message came to them from heaven, "Unto you is born this day in the city of David a Saviour who is Christ the Lord." And the still air resounded with the praise of the multitude

## The Light of the World.

of the heavenly host, "Glory to God in the highest, and on earth peace, goodwill toward men!" We say now with Zacharias, "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." The Lord Jesus Christ is light in Himself. In His divine nature He is the brightness of the Father's glory, light of light, everlasting light. There was a certain veiling of that glory while He tabernacled in the flesh among the children of men, but it broke forth in all-surpassing brightness on the mount of transfiguration, when "His face did shine as the sun, and His raiment was white as the light." In His human nature also He is light. He is sinless, perfect, Jehovah's Righteous Servant, the Righteous One. How the life of the Man Christ Jesus shines! The light is perfect in its brightness; there is no stain, no shadow there. He is the Light of the world, "the true light," the purpose of whose appearing is to "lighten every man that cometh into the world." Listen to His transcendent claim, "I am the light of the world!" Hear those words which only He



## The Light of the World.

who is the Son of God and the Son of man could utter, "He that followeth me shall not walk in darkness, but shall have the light of life."

He is our Light as Prophet. He is *the* Prophet. His word is light. It is revelation, the revelation of the divine truth and love, the declaration and unfolding of the Father's will for our salvation. "No man hath seen God at any time, the Only-Begotten Son who is in the bosom of the Father, He hath declared Him." There is authority and clearness, heavenly clearness, in Christ's word. The people were astonished at His doctrine, for He spake with authority, and not as the scribes. The clearness of His word is that of the New Covenant, the time for the unveiling of the mystery of the Divine mercy having now come. Moses put a veil over his face, so that the people, as we read, could not stedfastly look to the end of that which is abolished, but that covering is done away in Christ. If the ministration of the Old Testament was glorious, much more doth the ministration of righteousness and of life excel in brightness, exceed in glory. The word of Christ enlightens, and

## The Light of the World.

makes the simple wise ; it is quick and powerful, it is living and life-giving. "Never man spake as Christ spake."

He is our Light as Priest—the Great High Priest—who gave Himself for us, who put away sin by the sacrifice of Himself. As one passes on from Bethlehem to Calvary, it may seem as if one were passing from sunrise to sunset, inasmuch as darkness, the deepest darkness, gathers round the cross ; but behold ! Jesus enters and passes through that deepest darkness for us—enters, passes through it, triumphs over it for our redemption. The shades of night have indeed risen, and gathered round in all their appalling blackness, but it is that they may be scattered for ever. Jesus cries, "It is finished !" The sunlight breaks through the clouds, the darkness is past, and that brightest of all mornings comes, when Jesus rises victorious from the dead on the third day.

He is our Light as our Lord and King. In His royal glory the Risen Saviour appeared in the midst of His disciples, and gave them His command, that in His name the message of deliverance, salvation,

## The Light of the World.

light, and life eternal should be carried to all men. Thou art called to hear and to receive His message for thyself, and art summoned to rise and follow Him. He that believeth and followeth Him shall no more walk in darkness, but shall have in very truth the light of life. He will give thee His clear word of command, of direction, and of promise, to be a lamp unto thy feet and a light unto thy path, and He will cause the light to shine into thy heart. There is no need that thou should'st stumble, and thou shalt not stumble if, following Jesus, thou art kept by Him. The upright—that is, those who look right up and right on, seeking in sincerity of heart to know their Lord's will and to do it—shall not be left to walk in the darkness of sin, or the darkness of ignorance, or the darkness of agnosticism, or any other shadow of the night, but shall walk in the light of day.

If thou art still in the darkness, let thy cry be directed to the Lord of light and life, as the cry of poor blind Bartimæus was directed to Jesus when He was passing by. When the blind man heard that it was He,

## The Light of the World.

he cried, "Jesus, thou Son of David, have mercy on me!" And Jesus stood still, the cry of faith arrested Him. He could not pass the suppliant by. Bartimæus received his sight, and followed Jesus on the way. And so thy cry will reach the ear of the Mighty Saviour; He will not leave thee in thy blindness and thy darkness; He will command deliverance for thee; He will lead thee forth; and, taking thy place with the company of His redeemed, thou shalt show forth the praises of Him who hath called thee out of darkness into His marvellous light.

# The Light of the World.

## BLIND BARTIMÆUS.

RISE, Bartimæus, at the Master's call!

Thy cry for help has reached the Lord of Light,  
He would not pass thee by, He bids thee come,  
He waits to save thee, He will give thee sight!

Thou hast been long in darkness, but thine eyes  
Shall now be opened—thou shalt see the King!  
Leave then thy rags behind thee, follow Him;  
He'll bless thee, and for joy of heart thou'lt sing!

And we, too, would not let the Master go,  
His presence bids our darkness pass away;  
He calls us to Himself, He'll lead us on,  
He'll bring us to the light of perfect day!



AWAKE!





## AWAKE!

---

“Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.”—EPHESIANS  
V. 14.

CHRIST is the Light of the world. He is  
so as the Risen Saviour.

“The Lord of Life is risen,  
He burst His rocky prison;  
Salvation’s work is done,  
Life for the dead is won!”

The Apostles were ordained to be witnesses and heralds of the resurrection. They declared “the wonderful works of God,” the Pentecostal proclamation reaching its climax in the message, Christ is risen! “Ye have taken Him,” said Peter to the assembled thousands in Jerusalem, “and have crucified and slain Him.” But “this Jesus hath God raised up, whereof we all are witnesses.”

## Awake !

“ Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” And with what joy Paul proclaimed it, “ We declare unto you glad tidings, how that the promise which was made unto the fathers God hath fulfilled, in that He hath raised up Jesus again. Be it known unto you, therefore, that through this man is preached unto you the forgiveness of sins.” Thus it has been since from generation to generation, and thus it will be till Christ comes again. The preaching of the Gospel is the proclamation, Christ is risen, with the call to those addressed to repent, believe, and enter into life. Each first day of the week is in reality an Easter day. As we listen to the Sabbath bells, let us think of them as ringing out the message, Christ is risen! Christ came with the gift of life to the children of men. “ He that believeth on Me,” He said, “ shall have everlasting life.” Awake! “ Awake thou that sleepest, and arise from the dead, and Christ shall give thee light,” He shall give thee the light of life. It will not help thee that the day has dawned, and that thou hearest the

## Awake !

word of life, if thou dost not thyself arise and come. A German writer of verse sets this forth strikingly somewhat in the following strains :—

“ If Christ be born in Bethlehem, yet not in thee,  
Thou’rt still outside His kingdom, life thou dost not  
see,  
And for thee stands His cross on Calvary in vain,  
Unless through it the old man in thee now be slain.  
His resurrection morn will dawn before thine eyes,  
When, by Him quickened, from thy grave of sin  
thou’lt rise.”

The call to awake is addressed to those who are asleep in sin, those who are spiritually dead. It is addressed, further, to those who have been awakened, but have become lukewarm and indifferent, and have been overcome again by slumber. Awake to life! Awake to work and watch! Awake to fight and conquer, and to endure unto the end! Christ speaks to thee through His word now. Listen to His voice, His call! It is addressed to those who are asleep in sin, asleep in the darkness of death. Where are they? They are around us on every side. “They who sleep, sleep in the night,” and it is night

## Awake !

around us in the world. "The world lieth in wickedness." How deep the darkness in which the world, notwithstanding all the vaunted light of science, lies bound ! How terribly real the power of darkness as it manifests itself, for example, in our crowded cities ! A feeling of indescribable sadness may well overpower one as one considers the temptations to which young and old are exposed. Sin raises its head unblushingly and draws men, body and soul, into destruction. Many a one who, under the parental roof, in the Sunday School, and in the house of God, heard the word of light and life, has become careless, has gone out into the darkness, has got into the company of evil men, and sin now holds him fast. Is it well with the young man, with the young man Absalom ? Ah, no ! How can it be well with him ? He sleeps at the edge of the precipice, on the verge of ruin ! O, if we could but reach the wandering, blinded one with our call, with the call of the Lord Himself from above, Awake ! The day has dawned for us, the Sun has risen, and we walk joyfully in the light ; but we think with distress and painful longing of those

## Awake !

who have strayed into, and are held captive by, the darkness. If they were but warned and roused, if they would but awake, if they would but arise and come !

“ Come home, come home ! You are weary at heart,  
For the way has been dark, and so lonely and wild.  
O prodigal child ! Come home, O come home !

“ Come home, come home ! For we watch and wait,  
And we stand at the gate, while the shadows are  
piled.  
O prodigal child ! Come home, O come home !

In a reminiscence of the late Mr. Sankey, touching reference was made recently to the case of a man who was called and brought into the fold when, standing afar off, he heard Mr. Sankey sing, “ There were ninety and nine.” The man had refused to come to a meeting at Northfield, at which the evangelist Moody was to speak. The meeting was to have been held in the old chapel, but it was too small, and a move was made to the open air. The man who would not come was away across the river, but the “ Ninety and nine,” with the line “ One was out on the hills away,”

## Awake !

which Mr. Sankey sang with powerful voice, most pathetically and winningly, reached his ear and heart. He was deeply affected, was converted, and laboured afterwards himself earnestly for the awakening of others.

Let it be remembered, however, that the unconverted are also nearer. They are to be found among those who have not forsaken, as far as outward attendance is regarded, the services of the sanctuary. They hear, indeed, the word, but it is as though they heard it not. "They have eyes to see, but see not; they have ears to hear, but hear not." An old man sits regularly, it may be, in his accustomed place, and hears the word, but as yet the sound has only reached his ear; the word has not found entrance into his heart. His heart is with the world. There may have been times when he was somewhat moved, and when it seemed as if he would at last awake, shake himself from the dust of the world, and seek those things which are above; but he said, "Yet a little sleep, a little slumber, a little folding of the hands to sleep," and laid himself again to rest. Friend, is it not high time to awake out of sleep? How sad to have become

## Awake !

already old, and not yet to have seen life's true morning! Awake, and arise, ere it be too late! The evening of thy life may yet be bright. It will be indeed so, if Christ give thee light. Or it may be a young man who is among the hearers, and yet hears not. He has not wandered with others away from the house of God, but he is not there in spirit. In thought, he is pursuing vanity. The things that are higher, he has not seen. Young man, thou hast thy dreams of a happy life, but it is only then that it will become bright when Christ becomes thy light. Young man, awake! Arise now, and meet Him who calls thee, "My son, give me thy heart!" Blessed, truly, not to slumber, nor to linger, but to come to the decision now, and "from youth up" to serve the Lord. A preacher of great earnestness and power, observed, on one occasion, among those who had assembled for worship, a young man who, after a short time, became very restless, and evidently wished to go out again. Turning to one of the brethren present, the preacher asked him, "Have you ever regretted it, brother, that you came to the Lord Jesus?" "O no," was the reply,

## Awake !

"I was never happy till I came to Him; my only sorrow is that I did not come to Him earlier." Then he turned to another, an aged man, with the same question, and his answer was, "Ah, I know Jesus as my Lord from my youth up." Then looking at the young man, who now in turn had fixed his eyes on him, he said, "Young man, are you ready to come to Jesus?" The young man was arrested, and moved to tears, and answered, "Yes, I am ready!" "But when?" asked the preacher further; and the young man said softly, "Now!" "So hear, then," said the minister of the Gospel, "the word of the Lord: Behold, now is the accepted time, behold, now is the day of salvation!" And for that young man, truly, in that memorable hour, dawned the day!

Let Christians, also, hear the call, Awake! Many, yielding to the influence of the world, have left their first love, and lost their first enthusiasm and zeal. In the parable of the ten virgins, it is said that they all—the wise as well as the foolish—slumbered and slept. Beware of such slumber. Let us be up and doing; the time is short, it is to be redeemed. We have lost opportunities in the past, have



## Awake !

been remiss, and have failed in work entrusted to us ; but, come, let us return unto the Lord, and, quickened to new activity, let us dedicate ourselves anew to His service and His praise.

“ Work, for the night is coming !

Work through the morning hours ; . . .

Work when the day grows brighter ; . . .

Fill brightest hours with labour ; . . .

Give every flying minute

Something to keep in store ;

Work, for the night is coming,

When man works no more.”

In the Bible Society’s “Gleanings,” we read of a young man who had heard the Gospel, and accepted Christ as his Saviour, and how, shortly afterwards, he was asked what he had done for Christ since he believed. His reply was, “Oh, I am only a learner.” “Well,” said the friend who had put to him the question, “when you light a candle, for what purpose do you light it ?” He replied, “That it may give light.” He was then asked, “Do you expect it to give light after it is half burned, or when you first light it ?” He replied, “As soon as I light it.” “Very

## Awake !

well," was now the answer, "go thou and do likewise ; begin at once." Whatever our special position and calling may be—preachers, elders, deacons, teachers, church-members—we are called to be the Lord's witnesses and messengers ; to arise to new activity ; to be instant in season and out of season ; to abound always in the work of the Lord ; to address to those who are still without the call, Come ! "Let him that heareth say, Come !"

The evangelist Moody, speaking on one occasion of the healing of the man sick of the palsy, who was borne of four, said that, in many a case, in efforts for the winning of a soul, it might be well if four men were found displaying like readiness and zeal ; and related the following :—A tract-distributor visited a man who would hear nothing about the Bible or religious things, had some conversation with him, and then invited him to an evangelistic meeting. He became angry, and said loudly, "No ! I will not go." Another earnest Christian, not knowing what had already taken place, arrived a little later, bringing a card of invitation for the same meeting. The man met him with the same

## Awake !

emphatic refusal. Again, a third visitor appeared, having also a card of invitation in his hand. The man much excited said, "No!" Thereupon, he went into a shop, to buy something which he required. The shopman gave him what he wanted, rolling up the article in paper for him, but when he got home, and opened his parcel, behold! there was something else in it which he had not wanted. It was a card of invitation for the same meeting! Now he was overcome.

Christian, awake! The Lord says, "Whom shall I send?" Be thou ready! Answer, "Here am I, send me!"

"Awake, awake, put on thy strength, O Zion!"

"Arise, shine, for thy light is come!"

# Awake !

## LET THY LIGHT SHINE !

THOU seest those around thee go astray,  
Be thou a guide to shew them the right way.  
Let thy light shine !

If to thy warning word they pay no heed,  
Then bright example, without word, may lead.  
Let thy light shine !

The silent witness of the life is light ;  
Let it burn clearly 'mid the shades of night.  
Let thy light shine !

COME AND SEE!



## COME AND SEE!

---

“Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.”—JOHN i. 46.

IT was well known in the land of Israel that the promised Messiah, the Son of David, should be born in and go forth from Bethlehem. The prophetic announcement on this point—“Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting”—was so definite and clear, that it admitted of no doubt or question. And so we find that when Herod the king, startled and troubled by the enquiry of the wise men from the East, gathered the chief priests and scribes together, and demanded of them where Christ should be born, they were ready at once with the answer, “In

## Come and See!

Bethlehem of Judæa, for thus it is written by the prophet." We observe, also, when we read the Gospel history further, that the expectation of the people had been turned towards Bethlehem. We find, for example, on a certain occasion, some asking, "Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

It was, on the other hand, not generally recognised that the Promised One was to manifest His glory in the land of Galilee. Isaiah, as the Lord's messenger, had declared it. How striking the prophetic announcement—"The land of Zebulon, and the land of Naphtali—Galilee of the nations—the people that walked in darkness, have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." The memorable intimation seems, however, to have been little remembered or regarded. It was as if the people in Judæa had closed their ears to what had been said about that despised land, Galilee of the Gentiles. It was, indeed, so in general as regards those Old Testament predictions which pointed to the lowliness which should



## Come and See !

mark the appearing of the King. And thus it happened that, when the words of prophecy in regard to the land of Galilee began to be fulfilled, the thoughts and expectations of but few were directed thither.

When Philip, finding Nathanael, said to him, "We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth," Nathanael replied, "Can there any good thing come out of Nazareth?" He was an upright and earnest man, but it was not in that direction that he had been looking in waiting for the salvation of Israel. Yet, as one open to conviction, he yielded at once to Philip's call when he said to him, "Come and see!" He had doubted as to the probability, or possibility, of any good thing coming out of that despised place, but he did not allow the difficulty to keep him back from coming ; he had been prejudiced, but he would not allow the prejudice to blind him, and so he came to see. He manifested herein that he was a sincere seeker, and that the question with him was not whether his own preconceived ideas were being exactly realised, but simply whether Christ were to be found. The Saviour welcomed Nathanael

## Come and See !

when he thus came, and said of him, "Behold, an Israelite indeed, in whom is no guile!" The words of recognition were evidently addressed to those who were standing round, but were also, without doubt, intended as words of welcome for Nathanael himself. It was the Saviour's object to encourage him, and to inspire him with confidence, through the assurance that the guileless simplicity with which he was enquiring and seeking, was the mark of one who was an Israelite, not merely outwardly, but in truth. The words were not "an Israelite in whom there is no guilt," but "in whom there is no guile." The Saviour gave him to understand that He knew him as one who, without perversity or obliquity of purpose, was waiting for, enquiring after, seeking, and ready to receive the Promised Messiah.

The enquiry of the guileless heart is met by the Saviour's glorious revelation of Himself. He is, indeed, nigh unto him who calls upon Him, nigh unto him who seeks Him in truth, "very present," just beside him. It is such truth in seeking which, if one may use the expression, catches the eye of Jesus.

## Come and See !

When Bartimæus, by the wayside, cried, "Jesus, thou Son of David, have mercy on me !" Jesus, who was on His journey to Jerusalem, stood still. He could not pass by, was arrested, stood still, and commanded that the suppliant should be brought to Him. Then He said to him, "Receive thy sight ; thy faith hath saved thee !" The desire, the cry of the true heart, leads ever into the light. There is the opening of the eyes ; there is the vision of the glory of the Lord.

"Whence knowest Thou me?" Nathanael asked, when he heard the words, "Behold, an Israelite indeed !" The Saviour answered, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." It is evident that this was intended to be a special token for Nathanael himself. The reference was, undoubtedly, to an occasion and transaction, the mention of which was calculated to touch a chord within him, and reveal to him, as by a flash of light from heaven, that He, in whose presence he stood, knew his inmost thoughts. "Sitting under the fig-tree," as one has remarked, "notes quietness and composedness of spirit which much befriended communion with God ;" and it is probable

## Come and See!

that he had been employed under the fig-tree in quiet meditation and prayer. He had probably there, with special earnestness, been calling on the name of the Lord, and, with guileless simplicity of heart, been seeking to be dealt with by the Lord in mercy, and numbered among His true people. The Saviour gave him to understand, in answer to his question, "Whence knowest Thou me?" that He saw him there and then, that His eye was then upon his heart. What a touchingly gracious recognition! What a glorious revelation at once of the Saviour's omniscience and of His wondrous and infinitely tender grace!

He who has "come," now "sees"! Nathanael exclaimed, "Rabbi, Thou art the Son of God; Thou art the King of Israel!" A great confession, truly, "Thou art the Son of God!" It was Peter's confession later, on that memorable occasion when the Saviour asked the disciples, "Whom do men say that I the Son of man am?" and then, further, "Whom do ye say that I am?" Simon Peter answered, "Thou art the Christ, the Son of the living God!" It came to the lips of Nathanael at once when he was

## Come and See!

brought face to face with the Lord. Peter was pronounced blessed when he made his confession—"Blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Nathanael was thus blessed at once when he came, and saw, and confessed, "Thou art the Son of God!" Such blessedness, reader, will be thine also, when eye and heart are opened to behold the divine glory of Jesus, and the tongue confesses that He is Lord.

"Thou art the Son of God," said Nathanael; "Thou art the King of Israel!" There was no earthly royal glory to draw the carnal eye, but he had the vision of the true glory of the Messiah, and he was now, with his confession, in humble, joyful adoration and submission at His feet.

The call is addressed to thee, reader, "Come and see!" Thou art, it may be, in uncertainty and difficulty, hast thy doubts and questions. Questions will be answered, doubts removed, if thou wilt but come. All uncertainty will be removed in the presence of the Lord Himself. Come, and thou shalt see it, how He who was born in Bethlehem, and dwelt in Nazareth, is none other than

## Come and See !

He "whose goings forth have been from of old, from everlasting." Thou shalt behold His glory, "the glory as of the Only-Begotten of the Father, full of grace and truth."

Come to Jesus *Himself* ! Thou art called, not merely to learn something about Him, but to meet Him. Arise, and come ! The light will break in on thy soul.

Come and hear His awakening and most winning word ! Many a one who holds aloof, and goes astray, is mistaken in his view and opinion of what the word of the Lord really is. Come and hear it, not at second-hand, but from the Master Himself. "If any man," said Jesus, "will do the will of God, he shall know of the doctrine whether it be of God." If there be the willing mind, the upright heart, the true desire, and the enquirer come, he will be convinced and moved to say, "Thou hast the words of eternal life."

Come and see then, further, how Christ, who spake the word of life, brought life to us by His suffering and dying, and His rising from the dead. Behold Him on the cross ! There He suffered, shed His blood

## Come and See !

for thee. "Behold the Lamb of God, who taketh away the sin of the world!" Behold Him, with contrite, believing heart! Look and live!

See how He triumphed over death, and entered into His glory. He is now at the right hand of God the Father, crowned with glory and honour. He is thy Lord, thy King!

Even as the brethren of Joseph, in the olden time, when they stood before him in Egypt, and he said to them, "I am Joseph," saw it to their amazement, confusion, shame, and thereafter, consolation and joy, It is indeed he! so the children of Israel shall stand at last before Jesus, whom they rejected, reviled, cast out, crucified, and, with broken and yet humbly joyful hearts, see it and confess it, It is the Lord! A blessed moment, truly, now in the life of any son of Israel when he makes the great discovery. I remember hearing the late Abraham Herschel say, that it was ever with deep emotion that he thought of the hour when, for the first time, he bowed his knees in the presence of the Lord Jesus Christ.

## Come and See!

O that the day might dawn for Israel's scattered  
nation!

Jesus the Saviour waits to shew them His salvation!

We say with Zinzendorf, as we look up—

“ Would that the veil were taken from their eyes,  
Would that they came to see and realise  
What Thomas saw, when for him dawned the day,  
And, at Christ's side, doubts' shadows passed away!  
Our HALLELUJAH shall break forth in louder strain,  
When the first-born are in the Father's House  
again!”



# Come and See !

## NATHANAEL.

"THE Promised One, we've found Him,  
I have good news to tell,"  
Said Philip of Bethsaida,  
Meeting Nathanael.

Nathanael, wond'ring, questioned,  
"From Nazareth? Can it be?"  
But Philip knew it was so,  
And answered, "Come and see!"

Nathanael was ready,  
With guileless heart he sought  
To know truth, and receive it,  
Whate'er surprise it brought.

The Saviour saw him coming,  
He welcomed him, and said,  
"Behold, here is a true man,  
An Israelite indeed!"

"How did the Saviour know him?"  
He heard from His reply,  
He was, ere Philip called him,  
Under His searching eye.

The fig-tree was the token,  
It brought a flood of light  
To learn that while he stood there  
He was in Jesus' sight.

"THOU ART GOD'S SON, O RABBI!"  
Was his confession now;  
"THOU ART OUR KING MESSIAH!"  
Before Him, see him bow.



“EXCEPT YE REPENT” ---



## “EXCEPT YE REPENT” ---

---

“Jesus said, Except ye repent, ye shall all likewise perish.”—LUKE xiii. 3.

THERE were present on one occasion, as we read in the Gospel according to Luke, some who told Jesus of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said to them, “Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay : but except ye repent, ye shall all likewise perish.”

Of the atrocity committed by the Governor Pilate at the temple in Jerusalem we have no further record. It appears that certain Galileans who had come up to Jerusalem had incurred the Governor's displeasure ; they had been guilty, it may be, of some crime, had taken part perhaps in some uproar, had been parties possibly to

## “Except Ye Repent”—

some sedition, or given reason for being suspected of it. Their punishment was determined on and executed, and it was a most cruel one. They had brought their sacrifices to the outer court of the temple, and killed them, and Pilate's soldiers fell upon them, slew them, and mingled their blood with the blood of the animals they had just slain. It was probably on Pilate's part an unwarrantable interference with the rights of Herod, for as Herod was Governor of Galilee, these Galileans belonged to his jurisdiction, and it is by no means improbable that that estrangement of which mention is afterwards made as having existed between Herod and Pilate had its origin in Pilate's conduct on the present occasion. It was further on Pilate's part apparently a violation of the sanctuary, for these men had gone to the temple to worship, but there was herein probably on the part of Pilate special intention. He regarded them as criminals and as hypocrites. They go to the temple, do they, as pious worshippers? Their own blood will be the most acceptable offering! Pilate had been roused to wrath and vengeance, and his deed was one of bloody cruelty.

## “Except Ye Repent”—

But Jesus, who knew what was in man, reading the thoughts and imaginations of those who told Him of the case, saw how they were inclined to judge, and asked them, “Suppose ye, then, that these men were sinners above all the Galileans, because they suffered such things?” adding his negative, “I tell you, Nay”: and His word of solemn warning, “Except ye repent, ye shall all likewise perish.” The Galileans had been cut off suddenly, and their fate had been an awful one, at the very thought of which one might well shudder. Well, then, thought some, they must have been very wicked men! But Jesus said, Nay!—Not that they were not wicked, not but that they may have been very wicked; but that is not the way of judging; one may be quite wrong in judging thus; judge righteous judgment, judge yourselves rather, that ye be not yourselves judged and condemned, repent lest ye likewise perish.

Jesus suggests also another case, which must have been well known to those standing round Him, and which in respect of the sudden and tragic end of those who suffered, was a fitting parallel—the killing of eighteen

## “Except Ye Repent”—

men by the fall of the tower of Siloam. Were these eighteen men, who suffered such a sudden death, sinners above all men who dwelt in Jerusalem? “I tell you, Nay,” said Jesus; “but except ye repent, ye shall all likewise perish.”

Now, sin and suffering are indeed linked together; there exists undoubtedly connection of the closest kind between natural and moral evil, between the suffering which the children of men are called to endure and their sin. Sin entered the world, and death by sin. The world is full of suffering because it is full of sin. A great and terrible host of ills entered after sin, and with sin, and the wages of sin is death. And when we see suffering, there is a certain intuitive perception of and a certain instinctive recurrence to the cause. Conscience gives its clear, unflinching testimony here. But men are ready to make mistakes in applying the principle. “Master, who hath sinned,” the Disciples asked, when they saw the man who had been born blind, “this man or his parents, that he was born blind?” But Jesus answered, “Neither hath this man sinned, nor his parents.” That is, we are



## “Except Ye Repent”—

not so to understand it as if each particular visitation of trouble were punishment for particular individual sin. In the case of the blind man, Jesus said that neither the man himself nor his parents were to be looked at and judged thus, but that it was that the work of God might be manifest and His glory seen. And so the Great Searcher of hearts does not allow to those who tell Him of what has happened to the Galileans that they have the right to come to the conclusion that the tragic event marked them out and stamped them as sinners above other men. We are all too ready to look more at the failings, faults, and sins of others than at our own. One has a sharp eye for the shortcomings and transgressions of a neighbour, and is ready to make excuses for his own. One sees the mote in a brother's eye, and takes no account of the beam in his own eye.

Now, the Lord Jesus calls those who hear Him to consider and judge themselves, and to take this to heart that unless they themselves repent, they must all likewise perish. It is a most solemn word from the Master's lips:—Unless ye repent, yours will be a like fate, a similar doom. He had revealed to

## “Except Ye Repent”—

the people His wondrous mercy, He had done among them works which no other had done, and no other could do, He had called and invited them to come to Himself and to enter into His kingdom, but at the beginning and from the beginning onward the call was addressed to them: Repent! When John the Baptist, the forerunner and herald of the King, appeared, he lifted up his voice in the wilderness of Judaea—it was the voice of one crying in the wilderness, “Repent, for the kingdom of heaven is at hand!” The message was proclaimed as with the sound of trumpet, Jerusalem was called to hear it, the Galileans were called to hear it—“Repent, for the kingdom of heaven is at hand!” And when Jesus Himself appeared, and entered on His public ministry, His first word was, “Repent, for the kingdom of heaven is at hand!” He began, we read in the Gospels, to preach and to say, “Repent!” His voice was so winning and sweet, and had not all men access to Him? Yea, verily. And yet it appeared at once, and became more and more fully manifest, that He had come to call not the righteous but sinners to repentance, and that it was for the broken

## “Except Ye Repent”—

and contrite in heart, the truly penitent, that He opened the gate of the kingdom of heaven. He opened His mouth, taught the people, and said, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

“Blessed are they that mourn, for they shall be comforted.” For the poor in spirit, for those who recognise and confess their own poverty, want, and sin, the kingdom of heaven is open. But, on the other hand, the impenitent shut themselves out of the kingdom. Ah! how often did Jesus Himself pronounce it—the impenitent shut themselves out! How sad the woe which He pronounced over the scribes and pharisees!

“Woe unto you hypocrites, for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in.” And how sad, yea, heartrending, His lamentation over Jerusalem! “O Jerusalem, Jerusalem, thou that stonest the prophets, and killest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not!” “If thou hadst known, even thou at least in this thy day,

## “Except Ye Repent”—

the things which belong unto thy peace, but now they are hid from thine eyes!” Ah! the “*would not*” shut the impenitent out, and they were overtaken by the judgment of God. And was it not as if the sad fate of the people of Jerusalem impenitent had suggested and presented itself vividly to the Saviour as He said, “Ye shall all likewise perish”? Was there not something in the very fate of these Galileans which foreshadowed the tragic awful end of the impenitent, unbelieving Jews? Was not their blood mingled with their sacrifices when Jerusalem was destroyed? And as the tower of Siloam fell, so the towers of Jerusalem fell, and the people were crushed under the ruins of Salem, the city of peace. It is a word of warning for all men—Except ye repent, ye shall perish, likewise perish, all perish. All forms of worship are vain without repentance, all outward religious service vain without the new heart. “Obedience is better than sacrifice, and to hearken than the fat of rams.”

The Lord calls thee by His word to true repentance. The proclamation of the Gospel is the preaching of repentance and the for-

## “Except Ye Repent”—

givenness of sins. Thou hast fallen by thine iniquity, but return! Return with contrite heart unto the Lord thy God! Take with thee words, and say, I have sinned, take away all iniquity. The Lord hath no pleasure in the death of the sinner, but would rather that he should turn from his wicked way, and live. “Turn ye, turn ye, why will ye die?” “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy on him, and to our God, for He will abundantly pardon.” Jesus, who knew no sin, was made sin for us, our sins were imputed to Him, and He did indeed bear the mighty load, suffering and dying in our room and stead. And in His name, the name of the crucified, risen, and exalted Saviour, repentance is preached and remission of sins.

Repent, return! Many a one resists the call, and many a one strives hard against it, when he has heard it, and the word has touched his heart. I once read of a young man who had a picture of his mother, an oil-painting, which hung on the wall of his room, and he had to turn the picture

## “Except Ye Repent”—

round on the wall, for he was a prodigal son, but his conscience gave him no rest, and he could not bear the look of his mother. So many a one has closed his Bible, and put the sacred book away out of sight, for he has heard the truth, and has been impressed by it, but he strives and struggles to forget it.

How is it with thee, reader? The call is addressed to thee, Repent! It is a solemn message sent to thee through these lines now :—Except thou repent, thou must perish. Cannot those be saved, who do not turn from their evil ways? “By no means,” answers the Heidelberg Catechism, and the “By no means” of the catechism is founded on the “Nay” of our Lord. “I tell you, Nay!” said Jesus. “Except ye repent, ye shall perish.”

But repent, and ye shall *not* perish! “God so loved the world, that He gave His Only-Begotten Son, that whosoever believeth on Him should *not* perish, but have everlasting life.” And Jesus said of His ransomed ones, “I give unto them eternal life, and they shall *never* perish, neither shall any pluck them out of my hands.”

## “Except Ye Repent”—

Repent, and receive the Gospel! “Behold, now is the accepted time.” The Lord, who calls to repentance, is waiting full of compassion and mercy, ready to save!

“Let not conscience make thee linger,  
Nor of fitness fondly dream,  
All the fitness He requireth  
Is to feel thy need of Him.”

“Believe on the Lord Jesus Christ, and thou shalt be saved.”

“Except Ye Repent”—

“EXCEPT YE REPENT”—

'Tis the trumpet note of warning !  
See before thee ruin loom :  
If from paths of sin thou turn not,  
Nothing can avert thy doom.

'Tis the word of winning mercy !  
'Tis the call to turn and live ;  
Thou provok'st the Lord to anger,  
But repent—He will forgive.

There is danger, if thou linger,  
That thou perish in thy sin :  
But behold ! Life's door is open,  
Still there's room for thee within !



LOOK, AND LIVE!



## LOOK, AND LIVE!



“As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life.”—JOHN iii. 14, 15.

THE children of Israel had taken their journey from Mount Hor by the way of the Red Sea to compass the land of Edom, and the soul of the people had been much discouraged because of the way, and they had spoken against God and against Moses, saying, “Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light bread.” They thus proved themselves on this, as on many other occasions, to be a generation that set not their heart aright, and whose spirit was not stedfast with God. And the Lord was wroth with them when He heard

## Look, and Live !

their words, and sent fiery serpents among them which bit them so that many of them died. The people repented, acknowledged their iniquity, came to Moses, and said, "We have sinned, for we have spoken against the Lord and against thee, pray unto the Lord that He take away the serpents from us." Moses prayed, and the Lord, *Jehovah-Rophe* the Lord the Physician, heard, and provided graciously the remedy. "Make thee a fiery serpent," He said to Moses, "and set it upon a pole, and it shall come to pass that every one that is bitten, when he looketh upon it shall live." And Moses did as he was commanded, made a serpent of brass, and put it upon a pole, and it came to pass, even as the Lord had said, that if a serpent had bitten any man, when he beheld the serpent of brass he lived.

It was to this memorable, symbolical, and typical transaction that Christ pointed, when He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Nicodemus, a man of the Pharisees, a ruler of the Jews, had come to Him by night seeking instruction in the truth. He was in deep darkness, but he

## Look, and Live !

was groping after the light, and he did not come in vain. He came in ignorance, but desiring to be taught, and the Lord the Saviour revealed to him the way of life. The first words which the Saviour uttered were calculated to make him feel the reality and the greatness of his need. It was some faint perception of the glory of the Great Master which had attracted and brought him into His presence ; but he did not know his own heart, and was unacquainted with the conditions of entrance into the divine kingdom, and the heart-searching Saviour said to him, " Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God." The entrance into the kingdom implies and requires the regeneration of the whole man ! For Nicodemus, the master in Israel, this necessity was the first thing to be seen and acknowledged, even as it is so in the case of every one who comes enquiring after the way of life. The Saviour then proceeded to unfold wondrously the way of salvation, revealing Himself as having descended from the Father's presence, that the world through Him might be saved, and showing especially how it should be

## Look, and Live !

through His being lifted up, as the brazen serpent was lifted up by Moses in the wilderness, that those turning to Him and believing in Him should be graciously healed, and have everlasting life.

Sin brought the fiery serpents, and when we look at the picture we recognize our own case. We belong as sinners to the wounded, diseased, dying. Sin entered the world, and has bitten like a serpent and stung like an adder. That old fiery serpent, that great red dragon, the devil, entered, and inflicted on us deadly wounds. We have thus in our state of sin and misery the reason of the great transaction of Calvary. It was the people's sin and their being bitten by the serpents which led to the typical transaction of old, and it was indeed our sin, and our being bitten and wounded by sin to death, that led to the lifting up of the Son of man on the Cross, the crucifying of the Living One for our salvation. In the antitype, Christ the Lord, who did indeed Himself bear our sins in His own body on the tree, there is the true healing, saving power. The object of His being lifted up is, in the case of all who turn the eye and the contrite

## Look, and Live !

heart to Him in the exercise of simple faith, fully and gloriously realized. The dying turn in their misery and distress to Him, and they do not perish. They perceive at once that virtue goes forth from Him to make them whole, and, passing from death to life, they join in the Psalmist's song, "I shall not die but live, and declare the works of the Lord."

As the wounded in the wilderness had only to look in order to be healed, so sinners have simply to look to the Lamb of God, to turn round to Him with the heart and seek His mercy, and they are pardoned, are healed, and live. There is but the one condition, that one turn the eye and heart humbly, truly to the crucified Saviour. Look, and Live !

A young Israelite pursued his studies many years ago in London, his father's desire being that he should become a Rabbi. After he had finished his studies, however, he resolved to go out to America and seek his fortune there, rather than spend his life in a Jewish synagogue. He became an actor in Chicago. One Sunday afternoon he went, in order, as he said, to pass the

## Look, and Live !

time for a little, into a church. There in that hour the word of God was proclaimed with awakening power. What he heard made a deep impression on him, and during the following night he could not sleep. Next day, at the close of a meeting, he went up to the evangelist, Edward Payson Hammond, and said to him, "I come to ask what I must do. During a sleepless night all my sins seemed to rise before me. Can the righteous God ever have mercy on such a wicked man as I am?" "O yes!" was Mr. Hammond's answer, "you can be saved. Believe on the Lord Jesus Christ and thou shalt be saved!" "What!" he replied, "Jesus of Nazareth! My father taught me to hate that name. How can He help me?" "There is no salvation in any other," the evangelist continued, "and there is none other name under heaven given among men whereby we must be saved." "But that," said the young man, "is in the New Testament, and the Jews do not recognize that book. How Jesus of Nazareth can be my Saviour I do not comprehend. You do not know what a sinner I have been." "I do not require, and do not wish to know it," said the evan-



## Look, and Live !

gelist, "but this I know that the blood of Jesus Christ, God's Son, cleanseth us from all sin." "But," said the young man, with a look of despair, "I cannot understand it." "You must pray to God," replied the evangelist, "that He may give you help." The young man's face brightened, as if he had suddenly seen a ray of light in the darkness, and he said, "Well, then, if prayer will help me I am ready to pray the whole night." "Are you then ready now," asked the evangelist, "to kneel down with me on this floor, and pray to God that He would shew you the way of salvation?" "Certainly I am ready," said the young man, "but will you not pray for me?" "Yes," said the evangelist, "but you must pray along with me." "I will try to do so," said the young man, and on bended knee, with much emotion, he gave utterance to the following supplication :—"O God of Abraham, Isaac, and Jacob, if Jesus of Nazareth be in truth the promised Messiah, help me to believe on Him for my salvation!" When they rose from prayer they opened the Bible, and read in the third chapter of the Gospel of John. When they came to the fourteenth verse,

## Look, and Live !

the young man said, "Stop! I understand that: 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have everlasting life.' I have seen," he continued, "in the house of my father in London a picture, which is a representation of this—a brazen serpent on a pole, and the children of Israel, who have been bitten, around it, and with their eyes directed to it, that they may see it and live. Is that then what I must do? Only look to Jesus? And will He save me? Will God for His sake forgive all my sins?" "Yes, yes," replied the evangelist, "that is just what He will do, and at this very moment, if you will but look to Jesus, who was lifted up for you." On hearing this, the young man exclaimed with joy, "I see it! I see it! I believe that Jesus is the Messiah promised, and that He died for me! I can trust Him!" In that decisive, blessed hour did that young man, a son of Abraham, hear Jesus the Messiah say unto him, "Look unto me, and be thou saved!" and he looked, and was saved. "Old things passed away, and, behold, all things became new." He took a

## Look, and Live !

Bible and hymn-book with him, and went out to the street. There he met a Jewish friend, whom he addressed at once thus : "Jesus of Nazareth is the promised Messiah ; I believe in Him, and have found in Him salvation. I am now a Christian." This roused the Jew to such fury that he struck him. Then he met one of his friends from the theatre, who asked him, "What book is that you have in your hand? Perhaps a new edition of Shakespeare?" "No," he replied, "it is the Bible." "Bible!" said the other, "what are you doing with the Bible?" "I read it, and value it," was the answer, "and I believe that it is divine." "And what is that other book?" was the next question, and on hearing that it was a hymn-book the friend said, "You're going wrong in your mind ; come with me into the drinking-saloon, and drive out of your head such nonsense." "It is not nonsense," replied the young man, "but solemn truth. I shall play no more in the theatre, but shall lead the life of a Christian."

Through the grace of God he kept his word. He studied theology in a seminary in Chicago, and was ordained as a minister

## Look, and Live!

of the Gospel. He became pastor of a large congregation, and laboured with zeal as a true servant of the Lord.

The experience of such as have been healed and saved finds touching expression in John Newton's lines:—

“How lost was my condition,  
Till Jesus made me whole!  
There is but one Physician  
Can cure a sin-sick soul.

“From men great skill professing  
I thought a cure to gain,  
But this proved more distressing,  
And added to my pain.

“At length this Great Physician,  
How matchless is His grace!—  
Accepted my petition,  
And undertook my case;  
First gave me sight to view Him,  
For sin my eyes had sealed,  
Then bid me look unto Him;  
I looked; and I was healed!”

Look, wounded, dying one! Look, and Live!

“He makes no hard condition,  
’Tis only,—look, and live!”

## Look, and Live !

The camp of Israel was delivered from the fiery serpents when the brazen serpent was lifted up by Moses at the command of the Lord. Not only were those who had been bitten healed, but the fiery serpents disappeared. We read no more of them after the appointing of the provision for healing. And so the world will be delivered fully and for ever from sin, and from the power of that old serpent, the devil. We shall be healed of our wounds, and see the fiery serpents no more. The face of the world will be renewed, and the Lord the Saviour lifted up, exalted in the glorious majesty of His grace, will receive from a company of ransomed ones which no man can number, eternal praise.

# Look, and Live!

## THE LORD THE PHYSICIAN.

SIN brought the fiery serpents,  
The people were laid low,  
And multitudes were dying,  
It was a scene of woe.

They cried out in their anguish,  
Naught could assuage the pain,  
Neighbour could not help neighbour,  
They sought relief in vain.

Their cry went up to heaven,—  
Shew pity, for we die!  
And Moses pled for mercy,  
Pled with the Lord on High.

And now the brazen serpent  
At His command he raised,  
High o'er the camp 'twas lifted,  
The wounded wondering gazed.

They looked,—'twas but a symbol,  
But mercy was revealed,  
Faith looked with expectation,  
And those who looked were healed.

It was a Gospel symbol,—  
Christ is nailed to the tree,  
The serpent's head He bruises,  
Look! It is done for thee.

I look, and am delivered,  
I look,—He makes me whole,  
He heals all my diseases,  
Bless, praise Him, O my soul!

SOUGHT, AND SAVED.





## SOUGHT, AND SAVED.

---

“For the Son of man is come to seek and to save that which was lost.”—LUKE xix. 10.

**T**UBLICAN was the name given to the public officers who farmed the revenues of the Roman Empire in its various provinces. These revenues were sold at Rome to the highest bidder, and men of wealth, influence, and power, men whom Josephus describes as “the principal men of dignity,” appeared in competition for the purchase. Of this highest class we do not meet with any in New Testament history, but there was a descending scale. There were agents, and sub-agents. There were chief publicans, of whom Zacchaeus was one, managers who did business for the high officials, who transacted directly with Rome. Then there were the ordinary publicans, inferior officers, who acted under such chiefs or inspectors

## Sought, and Saved.

as Zacchaeus was. These last sat at the receipt of custom, having their stations on great public roads, on bridges, or at the gates of cities. Levi, afterwards the Apostle Matthew, had been one of these. He was sitting at the receipt of custom, at his station probably on one of the public roads, when Christ addressed to him the call—"Follow me!"

The temptations to which the publicans were exposed in their office were great, and as a class they yielded to them, and became unscrupulous in exaction, and practised in the art of extortion. One system of iniquitous abuse came to be characteristic of the whole host of them, from the highest to the lowest. Some writers have taken pains to collect from early history much interesting information on this point. Publicans were neither qualified to be judges nor to give testimony before a court of judgment. No alms should be received from them, nor should money be exchanged at their hands. Vows made with them were not to be regarded as binding. As a robber in a family invested all the members of it with the shame of robbery, so a publican in a

## Sought, and Saved.

family invested all its members in his disgrace. In the New Testament the publicans are classed with the lowest sinners. "A heathen man and a publican," "publicans and sinners," "the publicans and the harlots," are expressions which sufficiently indicate where they stood. And when, in the land of Israel, the publican was himself a Jew, he sank perhaps even lower, became perhaps even more depraved than a stranger, inasmuch as he became traitorously the spoiler of his own people. Such a man was despised and shunned, and being treated at every step with bitter contempt, he became naturally callous to all impressions of good, and unblushing in deeds of evil.

Was not such a class of men lost? Were they not the very outcasts? Without doubt they were. But the Lord Jesus came to save such. How striking the parable of the Pharisee and the publican! The Pharisee stood and prayed thus with himself, "God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, and give tithes of all that I possess." And the publican, standing afar off, would not lift up

## Sought, and Saved.

so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful unto me a sinner!" The sinner repenting thus and pleading for mercy, goes down to his house justified rather than the other, for "every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." The man in the parable is the sinner who finds forgiveness, acceptance, redemption, the contrast presented being by no means merely between the proud and the humble-minded, but between the outwardly respectable and the sinner.

The narrative in Luke's Gospel relating how salvation came to Zacchaeus and his house, has its setting in those golden words with which the passage closes, "For the Son of man is come to seek and to save that which was lost." The *for* is emphatic, giving us the reason of the entrance of the Holy One into the sinner's house, the key to the wondrous manifestation of compassion and the blessed change. If one wonders that a publican should be visited by the Lord in mercy, one has just to remember that it is that which one might expect to find in following the footsteps of the Son of

## Sought, and Saved.

man, inasmuch as He came to seek and to save that which was lost. He was at the very work, the glorious work for which He came, when He saved the lost.

Jesus entered and passed through Jericho. He was already on His final journey to Jerusalem, and the people thronged around Him and followed Him in multitudes, attracted by His mighty works, and many of them anticipating now the coming in some special manner of the kingdom of God. He manifested Himself in His glory in the healing of blind Bartimaeus. Bartimaeus sat by the wayside begging, and hearing the sound of the great multitude on the way, he asked what it meant. When he was told that it was Jesus of Nazareth who was passing by, he lifted up his voice and cried, "Jesus, thou Son of David, have mercy on me!" The cry reached the Lord Jesus, and He stood still, and commanded that the blind man should be brought unto Him. When He was come, He asked Him, "What wilt thou that I shall do unto thee?" The blind man answered, "Lord, that I may receive my sight." Then Jesus said, "Receive thy sight, thy faith hath saved

## Sought, and Saved.

thee!" And immediately it was done. His sight was given him, and he saw Jesus, and followed Him, glorifying God. And all the people when they saw it, gave praise to God.

And now Zacchaeus, who had his house in Jericho, or in the immediate neighbourhood, desired to see the Doer of Wonders. It was not with him, as with so many whose outward troubles, sickness, bodily infirmity or distress, brought them to Jesus. He was not afflicted like Bartimaeus, nor sick like so many who sought to touch the Great Master and Saviour. Indeed, it might seem from the first part of the narrative as if he had been prompted and moved by mere curiosity. "He sought to see Jesus who He was." Yet he was in reality blind and sick, and his heart was probably filled with a kind of vague longing which he could not describe, a longing after something which he did not know, when he went out with the purpose of looking at Jesus of Nazareth as He passed by. He had been setting his heart on worldly things, but what doth it in reality profit a man if he gain the world? He had been gathering and heaping up earthly treasures,

## Sought, and Saved.

and he was now rich. But gold, gold! what, after all, could it do for him? The glittering gold—it was, after all, but dust! May not his restless, craving heart have whispered to him, in a quiet moment, that there might be something brighter and better than gold? Might not He who could give the blind their sight, have something better to give than gold? He ran forth to see Jesus, but he did not find it easy to attain at once his object, for he was little of stature, and perhaps he was jostled by the crowd, and pushed aside rudely and roughly by many who knew him and despised him. Ah, ah! they would say among themselves, as they pushed him aside, Zacchaeus! Zacchaeus the publican! What has he to do with Jesus of Nazareth? But he wished to see Him, and when hindrances appeared, the desire probably grew stronger. Why should he be prevented seeing who He was? So he ran before, and climbed up into a sycamore tree to see Him, for He was to pass that way. Even though he may seem, in placing himself in such a position, to make a laughing-stock of himself, he must see Him who is coming and

## Sought, and Saved.

passing on. He is not thinking of how he may himself look in his strange position on the tree, for whose eyes are likely to be turned towards him? He is thinking only of the sight he is to have of Him who is on the way. Reader, let it be thy desire to see Jesus. He is passing by, He passes this way, He is near. Does not thy heart throb with desire to see Him?

Jesus appears, and Zacchaeus sees Him. He looks—he looks steadfastly—and as Jesus approaches he sees Him distinctly and fully. But to his surprise, Jesus has seen him, and now He singles him out as He approaches, fixes His eye on him, and comes up straight to the tree. He speaks, “Zacchaeus!” Ah! He knows him, He names him, and His word, “Make haste and come down, for to-day I must abide at thy house,” goes right to his heart. He is not accustomed to be spoken to thus—accustomed rather to rough, harsh voices, and rude expressions—and now these tones of gentle, of royal compassion, touch a chord within him; they touch, they move, they melt his heart.

It is thus that the Lord Jesus finds the



## Sought, and Saved.

man whom He seeks—meets him, reveals Himself to him in mercy, takes his heart captive, brings him down, brings him in, draws him to Himself. “Make haste and come down,” said Jesus, and it is thus that He addresses those whom He seeks and meets in His compassion now, “Make haste and come down, for to-day I must abide at thy house.” If the word of the gracious Saviour reach thine ear now, let there be no delay. Come forth from thy retreat, come down from thine eminence wherever thou art, the Lord calls thee, He knocks at thy door, open unto Him; open now, He will abide at thy house to-day!

Zacchaeus lost no time; he made haste, came down, and received Jesus joyfully. When the people saw that Jesus went with this man Zacchaeus, they were taken by surprise, and began to murmur. What! they said; He is gone to be guest with a man that is a sinner! but Jesus sought sinners, and met them, and went into their houses in order to bless them and to save them, and He brought salvation now to this man Zacchaeus.

Was Zacchaeus then truly converted?

## Sought, and Saved.

Was he really changed? He was. Hear how he speaks, "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." He has seen his sin, he confesses it, he renounces it in the presence of the Lord. And the Lord says in the hearing of the proud murmuring Pharisees, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." A son of Abraham! Ah! An unworthy one! One not worthy of the name!—the Pharisees might be disposed to exclaim—An outcast! Yes, all true, but Jesus came to save Abraham's lost sons, and here is one of them, and is it not, inasmuch as he is a son of Abraham, his birthright to be free? On this point the case of the woman in the synagogue whom Jesus made straight, is a parallel one. She had been bowed together, and could in no wise lift herself up, but when Jesus saw her, He said to her, "Woman, thou art loosed from thine infirmity!"—and He laid His hands on her, and immediately

## Sought, and Saved.

she was made straight, and glorified God. The Pharisees murmured, finding fault because the work of saving mercy and power had been done on the Sabbath day, but Jesus answered, "Ought not this woman, being a daughter of Abraham, be loosed from this bond on the Sabbath day?" There is such an "Ought not?" in the case of Zacchaeus. Ought not Zacchaeus, a son of Abraham, born for something better, something higher, be loosed now from the grasp of the tyrant mammon? Behold, he is loosed and delivered, the tyrant holds him no longer, he is free! Salvation comes to his house. His house becomes now bright with the light of the Lord's love. Riches could not make his home a happy one, but it is a bright and happy home now. The Lord is there!

The Saviour seeking the lost meets many a one now as he met Zacchaeus. Sometimes curiosity leads a straying one into a place of worship. He has a wish to see what the place is like, some desire to observe what is going on, and he takes his seat in a back gallery to look at things from a distance. The preacher announces his text. The word arrests him at once, and startles him. It is

## Sought, and Saved.

as if it had been chosen expressly for him, and as if he were directly addressed. What! he thinks as the preacher proceeds—Does he know me? He seems to single me out! Is he speaking to me? It is the Lord Jesus Himself who speaks to him. He knows him, calls him by name, and calls him to Himself.

And one sees in many a case, as in that of Zacchaeus, how the saved one gives evidence of his conversion by hastening to restore what he has taken unrighteously from another. This was seen very strikingly recently in the case of one and another awakened and converted in Wales. It is often seen among the Nazarenes in Hungary. As a Christian community, they lay so much emphasis on the necessity of restoration, that in the districts where they live, if any one go to a neighbour to say that he has wronged him by taking something from him, and that he wishes to restore it, it is recognized at once that he has become a Nazarene.

Hast thou received Jesus as thy Saviour and thy Lord? The world will see it when the fruits of the new life thus appear. O listen to His voice, His call, and receive Him now!

# Sought, and Saved.

## THE SAVIOUR AND ZACCHAEUS.

MAKE haste, Zacchaeus, to receive the Lord,  
He meets thee, thou art summoned by His word !

To see Him passing thou did'st climb the tree,  
But more than thou sought'st Him did He seek thee.

Hark ! 'Tis His gracious call, brooks no delay—  
“ I must abide now at thy house this day ! ”

Come down to meet Him, sinner as thou art,  
Open to Him at once thy door, thy heart !



NOW!





## NOW !

---

“Behold, now is the accepted time ; behold, now is the day of salvation.”—2 COR. vi. 2.

TIME is short. How trite the saying, and yet how tremendous the import of the words ! Brief life will soon be over, and we must all appear before God the Judge. When Lavater, preaching, heard the clock strike, he would pause and say solemnly and thrillingly, “Hark ! hark ! Another hour—another precious hour—gone, and we have all advanced an hour, and are an hour nearer eternity !”

Time is precious because it is short. It is to be redeemed ; the precious moments as they fly are to be seized and used. We have a great work to do, and have but a brief space of time in which to do it ; the shadows fall fast, and the night cometh when no man can work. But time is precious especially because our brief day here is our

## Now !

day of grace, the time during which the Lord is waiting to be gracious, willing, ready to save us. It is the time "accepted," it is "the day of salvation." The Gospel is proclaimed. The Lord Himself draws near to us in His tender compassion and in the multitude of His mercies, and we hear His winning words of grace and love as He invites and calls us to Himself. "Look unto me, and be ye saved." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Whosoever will, let him come." "Him that cometh unto me I will in no wise cast out." We have a great work to do, and yet what is it first of all? "This is the work of God," said Jesus, "that ye believe on Him whom He hath sent." We are urgently called to take the first step in the new life by coming in true repentance and in simple faith to the Lord Jesus Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved." Ah ! how unspeakably precious time is—the present time, the season given us here in this passing world—when we recognise that the Lord now stoops to us in His loving-kindness, draws near to us in the

## Now !

riches of His grace, stretches out His right hand to save us ! The earth and the visible heavens are reserved, as it is written, unto fire against the day of judgment, and perdition of ungodly men, and that great day of judgment comes ; but meantime the Lord is waiting—not because He is slack concerning the fulfilling of His word, but because He is long-suffering, not willing that any should perish, but that all should come to repentance. Truly, His long-suffering is salvation. Your time, your day of life, which is the gift of His providence, is in a special manner the gift of His grace. It is given to you that you may be saved. There is emphasis laid upon the *now* in Scripture which is not to be overlooked, which is not to be mistaken ; emphasis which is intended to arrest attention and rouse to action, which should lead you to fix your thoughts on present opportunity, present duty, present glorious privilege ; which bids you shake off sloth and slumber, and be up and doing ; summons you to rise, seeing that the day is passing, and give all diligence to make your calling and election sure.

Think of the meaning and value which

## Now!

the *now* of Scripture has for you, when you remember the many opportunities of the past which you have neglected and lost. Ah! the past! What thoughts and emotions rise as you pause to consider the past! How gracious the Lord has been to you; how many tokens you have had of His compassion, care, and love; and, alas! how unmindful you have been of all this! You have forgotten His gracious benefits. Many a precious hour you have spent in the pursuit of vanity. When you consider how many golden hours have already glided down into the irrecoverable past, you have indeed reason to give thanks that the accepted time is not wholly gone, and that now, after so long a time, the Lord still speaks to you in mercy, and reveals Himself to you as ready to save. Does not the call come to you to rise and lay hold of offered mercy now? Have you not reason to act as one who has too long delayed, and who must now redeem the time?

Consider what your opportunity now is—how great it is, how precious. This is the day of salvation. It is so, in the first place, in general, as contrasted with and distin-

## Now !

guished from days, ages past. The day of salvation dawned for Israel, the people of the Covenant, when Christ appeared. Times of promise and of preparation had gone before ; the fulness of times brought the time accepted ; Christ came to proclaim the acceptable year of the Lord, the true Jubilee. The day of salvation dawned for the Gentiles also when Christ appeared. God suffered the heathen to walk in their own ways, and the times of their ignorance He passed by, but *now* He commanded men everywhere to repent, and the Gospel of His grace was proclaimed for the salvation of the world. Repentance and remission of sins were, according to the Saviour's command, to be preached among all nations, beginning at Jerusalem. It is, however, further, the day of salvation in particular with reference to your own position and your own case. The doors of the kingdom of heaven are thrown wide open for you, the arms of the Lord Himself are stretched out to receive you. This is the day of salvation for you. The Lord is near you *now*, comes to you *this day* with His own message of mercy. He will accept you—save you at this moment, if you

## Now !

will give yourself into His hands. The doctrine of a present salvation is clearly taught, as has been well pointed out by a recent writer, in the New Testament. The man sick of the palsy was cured with a word ; the woman with the issue of blood was cured with a touch ; the man at the pool of Bethesda was made whole in an instant ; the man at the gate of the Temple was healed on believing. When Jesus saw the woman with the spirit of infirmity who, for eighteen years, had been bowed down so that she could in no wise lift herself up, He laid His hands upon her, and immediately she was made straight, and glorified God. When the publican Zacchaeus came down from the tree and received the Saviour, Jesus said to him that on that day salvation came to his house. When the thief prayed on the cross, Jesus said to him that on that day he should be with Him in paradise.

The *now* of Scripture addresses its message also to those who have been redeemed. They are summoned to the earnest, resolute discharge of Christian duty. Their time, so precious, is to be wholly consecrated to the service of Him who hath brought them into

## Now !

living fellowship with Himself. After the death of a Professor of Theology in Aberdeen, the preacher who was called to make special reference to the event took for his subject, "Our day, our duty, and our destiny." The Christian is called to weigh well his duty during his brief day, and in the light of his destiny, in the light of eternity. He has duty to his own immediate circle—his family, his household. Let him see to it that he is faithful in that which lies thus near him. It is in such inner circle that his hand finds at once that which he is called to do. He has duty to his Church. He is called to work in the Lord's vineyard. "Go, work in my vineyard," the Lord says to him ; "Go, work to-day !" He has duty to the world without. He is called to be a witness to the truth, to hold forth the word of life, to invite and guide others to the Saviour. It may be his word of warning and exhortation that will arrest a neighbour. Let it be heard *now* ! In obedience to the Saviour's command, "Occupy till I come," the disciple's time is to be "occupied" in the highest sense, filled up with things which have meaning, purpose, value ; something is to be put into it, yea,

## Now!

into every part of it, for eternity. What an ennobling thought that of my individual responsibility, and my personal privilege in serving the Lord! Whatsoever I do, I am called to do it unto the Lord—unto Him, and not unto myself; unto Him, and not unto men. The Lord's work is to be my work. I must be "always abounding in the work of the Lord." The disciple ought to have a heroic, holy ambition to make the work of the Lord his business. The late Dr. A. J. Gordon of Boston said on one occasion, at the Northfield Convention, that the highest encomium of a man he had ever heard of was that given to one who had spoken earnestly about Christianity to a lady in a hotel. Her husband had come in and said that if he had known of it, he would have sent the man about his business, but the lady replied, "If you had seen him, you would have thought, That was his business."

Faith will be called for continually, and will be called into lively exercise, if we are to use our opportunities aright for the glory of the Lord. Faith is required for patient waiting, for quiet working, for faithfulness in service, for courageous action.



## Now !

“ Give me, O give me, Lord, a faithful heart,  
Likeness to thee,  
That each departing day henceforth may see  
Some work of love begun,  
Some deed of kindness done,  
Some wanderer sought and won,  
Something for thee.”

If there be faith, there will be hope also, and as we use the opportunities of the hour aright, we shall wait and watch for the coming of the Lord. We shall be found attending closely to that which is put into our hands to do, but at the same time looking ever forward, ever upward.

Behold ! the Lord cometh ! Your eye—every eye—shall see Him. How searchingly solemn the question—“ How would He find you occupied if He came *now* ? ” Some would be startled by the question—“ Where art thou ? ” as Adam was when he hid himself among the trees of the garden ; some by a question such as that addressed to Elijah—“ What doest thou here ? ” the rich man by the question—“ What mean these thy stores ? ” as in the decisive moment it appears that he has been laying up treasure for himself, and is not rich towards God ;

Now!

and the man with the one unused talent, by the call to give account—"What is that laid up in thy napkin? Opportunity was thine, but thou didst not make use of it! Unprofitable servant!"

Blessed is that servant whom the Lord, when he cometh, shall find watching. Blessed, truly, your case, if humbly, joyfully looking up, you can say, "Lord, I wait and watch; I am ready *now!*"

Now !

COME NOW, O COME !

THERE'S room for thee in Jesus' festal hall,  
His servants meet thee with the Gospel call.  
Come now, O come !

The table's spread for the distressed and poor,  
It is thy need that makes thy welcome sure.  
Come now, O come !

The door is open, guests from every clime  
Are crowding in, for now's the accepted time.  
Come now, O come !

The hours are passing, rise without delay,  
Make haste to enter while it is yet day.  
Come now, O come !



WASH, AND BE CLEAN!



## WASH, AND BE CLEAN!

---

“Wash, and be clean.”—2 KINGS v. 13.

“The blood of Jesus Christ, God’s Son, cleanseth us from all sin.”—1 JOHN i. 7.

NAAMAN was minister at the court, and captain of the host of Benhadad the Second, King of Syria. He was a mighty man of valour, and had achieved deliverance for the land, and made his name famous, and he was a great man with his master, and honourable ; but he was a leper. The height of earthly dignity and honour had been reached by him ; prosperity, titles, wealth flowed in upon him ; but he was a leper. His name had a pleasant sound—the word Naaman signifying pleasantness—and there was, it would appear, something pleasing and winning in the character of the man, for he was with his master “honourable,” or, as this is rendered in the Bible margin, “lifted up,” or accepted in his master’s presence ; but he

## Wash, and be Clean!

was a leper. As Naomi said when she returned to Bethlehem, "Call me not Naomi"—the name also signifies what is pleasant and fair—"call me not Naomi; call me Mara, for the Almighty hath dealt very bitterly with me": so Naaman might have said at the court of the king, "Call me not Naaman, for my life is bitter." The *but*—"but he was a leper"—cast a dark shadow over a life which was otherwise outwardly fair and bright, touched and blighted all the courtly splendour, was indeed a worm at the root of all that the great man had.

That which presents itself to us in this ancient picture is what we find everywhere as we look round us in the world—a *but* in the life of men, more or less evident, open or concealed; some sad *but* which detracts from what they have, mars their happiness, embitters their cup. When Jonah sat over against Nineveh to see what would become of the city, a gourd was prepared to come up over him that it might be a shadow over his head to deliver him from his grief; but God prepared a worm when the morning rose the next day, and it smote the gourd that it withered, and when the sun arose



## Wash, and be Clean !

Jonah was ready to faint, and said, "It is better for me to die than to live." At the root of much that seems to flourish and to give the fair promise of happiness and rest, there is a worm, and the worm smites the gourd, and it withers. As we look around us, we see mostly but the outside of things ; but when we have the opportunity of closer survey and examination, we discover the *but* in the case of seeming prosperity. "Ah," we say, "things are not as they seem." We find that there is some root of bitterness, some little destroying worm. Then in the case of all men, whatever their outward condition and circumstances may be, there is that *but*, sad above every other, which is caused by the presence of sin. Sin casts the shadow—the cloud over the life ; sin is *the* spot. Shakespeare has represented Lady Macbeth as washing her hands, and sighing, "Will these hands ne'er be clean?" "Out, foul spot!" she cries, "Out! Out!" "All the perfumes of Arabia will not sweeten this little hand!" There is much that seems to be fair about that man's and that woman's life ; but look closer! Ah, that spot! that deep, black spot!

## Wash, and be Clean!

Naaman was a leper. Leprosy, that terrible and loathsome disease, had seized him, and stuck fast to him. He could not shake it off; he could not find a cure. He went out and in before his master as before, had all his honours, and was in possession of all his power; *but* he was a leper. But behold now the wondrous and marvellously gracious providence of God! Naaman's case was, humanly speaking, hopeless, but God could cure him. The Lord Jehovah, the God of Israel—He could deliver and heal him. And observe how, by a remarkable providence, the message reached him that there was one in Israel who could do what Syria's physicians could not. "The Syrians," we read, "had gone out by companies, and had brought away captive out of the land of Israel a little maid, and she waited on Naaman's wife; and she said one day to her mistress—Would God my master were with the prophet that is in Samaria!" If he were but there, if he were but with him, he would not have to suffer thus longer; he, the prophet—the Lord's prophet—would cure him of his leprosy. A ray of hope shone into Naaman's heart: there might,

## Wash, and be Clean !

after all, be help for him somewhere ; there might, it seemed, be help for him in the land of Israel ! The little maid who had been brought as a captive into his house became to him a herald of mercy. She had heard of, and perhaps had seen some of the mighty works wrought by the prophet Elisha in the name of the Lord, and believed—was, indeed, fully persuaded—that he could cure her master. It was not that she had seen Elisha cure any lepers—for we read expressly in the Gospel according to Luke that there were many lepers in Israel in the days of Elisha, but that he was sent to no one except to Naaman the Syrian—but she was nevertheless persuaded, from all she had heard and seen, that he, the prophet of the Lord, could cure even the leprosy, and she said it. The little maid was the bearer of good tidings, and her message was listened to, and resulted in her master's journey to Samaria.

Let it be noticed and considered that the Lord is pleased often, in His dealings with the children of men, to make use thus of instruments in themselves insignificant and weak for the carrying out of His purposes of

## Wash, and be Clean!

mercy. How remarkable, often, are the means He chooses and uses for sending home to the hearts of men the good tidings of His grace! It may be some little maid in the family; it may be some little tract which has found its way into the house that brings home to the master or mistress the message of the Gospel. "See that ye refuse not him that speaketh." See that ye are ready to listen, yea, alert to hear when the Lord speaks, when He sends you, through whatever channel, by whatever means, His word—His message of salvation. Blessed is he whose ear and heart are open for the message which the Lord sends him, in His own most touching, winning grace, and yet by a way he knew not, a way he would not have thought of, a way against which naturally he might rebel.

Naaman came to the prophet, but now he was to be tried. He appeared in Samaria in pomp and state, and drove up with his chariot and horses to the door of the servant and prophet of the Lord. He had formed his own ideas of how he ought to present himself, of how he ought to be and would be received, and of how he was to be treated

## Wash, and be Clean!

and cured. But he was to be humbled. He was first to be taught to see his own unworthiness and helplessness, and then he was to behold the glory of the divine mercy and the glory of the divine power.

The prophet, acting as the Lord instructed him, did not meet and treat Naaman as a man of high position, as he expected that he would have done, but sent out a message to him, saying—"Go, wash in Jordan," and as he saw it and heard it, his pride rose; and he became wroth, and said—"Behold, I thought that he will surely come out to me"—that was surely the least that he could do—"and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." I, a man of my position and state to be received thus; to be treated as a common suppliant; to have a message thus sent out to me as if I were some nameless wayfarer and beggar! No, it is not to be endured! I come all the way from Syria, and present myself at the prophet's door, and he does not even look at me! And then the means of cure! He sends me the message that I may be cleansed and cured—but how? Wash in Jordan?

## Wash, and be Clean!

Ah! "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Jordan?" If the waters of a river are to work the cure, may I not wash in them and be healed? And Naaman turned, we read, and went away in wrath. As he did so, however, his servants drew near and spake to him—"If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, then, when he saith to thee, Wash, and be clean."

That which in Naaman's case is thus so vividly and strikingly described, is continually repeated and realized in the case of enquirers after deliverance from the leprosy of sin. The manner in which the Lord, the Almighty Saviour, meets us is calculated to humble us, yea, to lay us in the dust. We would fain be welcomed as great and noble when we come, and as having about us something special to commend us to the Saviour's regard; but the Lord the Saviour meets us and deals with us as poor sinners. He came to call not the righteous, but sinners—came to save sinners. He refuses to deal with us otherwise than as with sinners. The pride of the natural heart rises against

## Wash, and be Clean !

this. Many a man becomes wroth when the message is brought to him thus. Then the simplicity of the great Gospel remedy tries a man. It was a hard saying for Naaman, "Go, wash, and be clean," because the prescription was so plain and simple. If he had been told to do some great thing, would he not gladly, eagerly have done it? But "Go, wash, and be clean"—was not this trifling with the case? Thus, when the glorious Gospel remedy is proclaimed, one is tried by its simplicity. One would be ready to go on some weary pilgrimage, to submit to some severe discipline, to gird oneself for any labour, to do some great thing; but the message is—Come to the fountain; thou mayest be cleansed and healed now—and the proud heart rebels.

The cure proposed to Naaman was a reality, and he found this out when he humbled himself and went down to the river. The servants' kind word softened and moved him, and he went down to the Jordan, and dipped himself in the water seven times, according to the word of the man of God; and behold, his flesh came again like unto the flesh of a little child, and

## Wash, and be Clean!

he was clean. How marvellous the cure!  
Naaman the leper was healed!

Thus the cleansing offered, promised in the Gospel, is glorious reality. The Gospel is, in truth, the message of deliverance, cleansing, healing, salvation. It is not by works of righteousness which we have done, or can do, but it is according to the Lord's wondrous mercy that He saves us.

“Not the labour of my hands  
Can fulfil Thy law's demands;  
Could my zeal no respite know,  
Could my tears for ever flow,  
All for sin could not atone—  
Thou must save, and Thou alone.”

We are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ, as of a lamb—*the* Lamb without blemish and without spot. He gave Himself for us—poured out for us His precious blood. “The blood of Jesus Christ, God's Son, cleanseth us from all sin.” The fountain is opened for thee, and is open to thee now! Wash, and be clean! Thou thinkest, it may be, that something more is needed; there is nothing more. Come just



## Wash, and be Clean !

as thou art, without one plea save that the blood of Jesus was shed for thee, and that He calls thee. Come to the washing of regeneration. Say, O Lamb of God, I come ! Blessed washing this, of which Naaman's in the river of Jordan was a type—the washing in the blood of Jesus Christ, the Son of man, the Son of God !

A Hungarian pastor, while still a student in Edinburgh, was much struck when he heard the minister of Queen Street Church offer David's prayer, "Wash me, wash me, and I shall be whiter than the snow," and he asked a lady, "How is it that that good man prays thus?" He never forgot the reply, "The nearer one is to the sun, the more does one discover one's defects and spots." Friend, if the light of truth shine into thy heart, it will search and humble thee ; the spots and stains will be discovered. The confession will come to thy lips, Woe is me, for I am undone, I am unclean ! But come to the fountain—Wash, and be clean ! Cleansed, thou shalt pass at once out of all darkness into the sunshine of God's love !

Wash, and be Clean!

### THE FOUNTAIN OPENED.

THY hands and heart have been defiled by thy sin,  
Thy deeds are evil, and thou art impure within,  
And vain are all thine efforts to wipe out the stains;  
“Out, out, foul spot!” thou criest, but the spot  
remains.

But Jesus’ hands and heart were piercèd on the tree,  
His precious blood He shed on Calvary for thee;  
Behold! to save the sinner He came from above,  
And opened on the cross the fountain. Wondrous  
love!

Come to the fountain, sinner! Come, without delay!  
The Gospel message meets thee through these lines  
this day;  
Wash, and be clean! He’ll pardon, cleanse thee,  
make thee whole;  
Thou’lt sing His praise for ever as a ransomed soul!

•  
LOVE DIVINE.



## LOVE DIVINE.

---

“The love of Christ constraineth us.”—2 COR. v. 14.

“He loved me, and gave Himself for me.”—

GAL. ii. 20.

THE Apostle Paul was an enthusiast of the right stamp, the true order. The world said that he was a fanatic. “What will this babbler say?” cried the Athenians, when he came to their renowned city preaching Jesus and the resurrection. “Paul, thou art beside thyself; much learning hath made thee mad,” exclaimed Festus, as the Apostle stood and answered for himself before him and King Agrippa. But his high enthusiasm was that of a mind enlightened and well balanced, and that of a soul on fire with the love of Christ. In former days he had been fanatically opposed to the blessed Gospel. It was an

## Love Divine.

unholy fire that burned within him then. His conviction was that he must do everything which it was in any way possible for him to do against the name of Jesus of Nazareth. He gave his voice against the disciples, and was himself their fierce persecutor. When one looks at Saul of Tarsus breathing out threatening and slaughter against the disciples of Jesus, there one sees the bigot. But all was changed when it pleased the Lord to have mercy on him, and to call him to Himself. His character and the course of his life were changed when, on the way to Damascus, he heard the voice of Jesus, was laid low in His presence, and taken captive by His love. That noon, when, from the face of the Divine Redeemer, the sunlight flashed with overpowering brightness into his soul, was for him the beginning of days. The old passed away—all things became new. Hitherto he had been a formalist, now he was a living man. Up to this great turning-point, he had been zealous for ceremonies and observances, the life of which was gone—now he had found the living Saviour.

## Love Divine.

There are desires and impulses in a man which carry him hither and thither seeking satisfaction, and when these find their true object and proper exercise the result is harmony, well-balanced activity, rest. There is a hunger of the soul which carries one out in search of something ; if it do not find its right object, if it be ministered to by things which can gratify only lower appetites and passions, then everything in the life will get into disorder and confusion ; but if it be met by that for which it in reality craves, if it be satisfied with the highest good, then the whole life will become full of light. When the love of Christ became the moving spring of Paul's life, he became a man of power, energy, action, in the highest, noblest sense. As one looks, one sees how all glows with the most intense activity—how he redeems the time, how he runs and continues running that he may attain. It is the love of Jesus that has touched and moved him, that sustains and carries him forward. "He loved *me* and gave Himself for *me*." It is especially the love revealed through the cross—the love of the suffering, dying, and in death

## Love Divine.

triumphant Saviour, which constrains and moves him so mightily. "The love of Christ constraineth us, because we thus judge that He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again." It is the vision of that love, and the experience of it, that make him, then, an ambassador to Jew and Gentile. "Now then," he says, as he sees it, "we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

And the message of the Divine love for thy salvation comes to thee, reader, through these pages now. The Apostle leads those whom he is addressing to the cross. Clearly, strikingly, fully he sets before them, and before us, the way of salvation. "All things are of God," he says, as he comes to us with his message. The source of our redemption is God's love. In leading us to the cross, in pointing to the great sacrifice, in calling us to consider what was accomplished for us on Calvary, he directs our thoughts to the source of all. God is love. He loved us



## Love Divine.

with an everlasting love. The purpose of His love was that we should be saved. He appointed us to obtain *sálvation* through our Lord Jesus Christ. It humbles us when we see it. Not unto us belongs, even in any measure, the glory. It lays us low, but then it lifts us up. We give all the glory to the Lord. But the Apostle shows us further *how* atonement has been made. "God was in Christ reconciling the world unto Himself." "He made Him to be sin for us, that we might be made the righteousness of God in Him." There is a mystery about the *how* which we cannot fully comprehend.

"'Tis a deep that knows no sounding."

Yet it is not simply that the message comes to us that atonement was made at the cross through the suffering and dying of the Lord Jesus, but it is shewn us *how*. Jesus knew no sin : He was holy, harmless, undefiled—separate from sinners—but for our redemption our sins were imputed to the Holy One—laid on Him. Like sheep we had gone astray, turning everyone to his

## Love Divine.

own way ; and the Lord laid on the Great Shepherd the iniquity of us all.

“ How strange and marvellous was this correction !  
Falls the Good Shepherd in His sheep’s protection ;  
The servants’ debt behold the Master paying,  
For them obeying.”

He bore our sins in His own body on the tree. Thy sins, reader, and mine were the nails which were driven into His sacred body, our sins pierced His heart, our sins caused the darkness which overshadowed Him when He cried, “ My God, my God, why hast Thou forsaken me ? ”

“ There from His sorrows let me learn  
How fiercely doth God’s anger burn,  
How terribly His thunders roll,  
How deep His floods o’erwhelm the soul.”

But it was for me, for thee !

“ O agony of dying,  
O love to sinners free.”

He was made sin for us, “ that we might be made the righteousness of God in Him.” Our sins, imputed to Him, borne by Him, are forgiven when we repent and believe.

## Love Divine.

His righteousness is given to us, and we are justified and saved. As we look to Him, the great change takes place, our faith receives the righteousness which makes the sinner just.

Now then, Paul the ambassador, proclaiming thus the message of salvation through Christ the Crucified Saviour, pleads with men to be reconciled to God. "We are ambassadors for Christ," he says, "as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." Is it not a touching, moving, constraining, winning word? Harken, reader, and receive it now! Thou hast gone, it may be, far astray, but the Father waits for thee and beseeches thee, Christ beseeches thee, the Spirit pleads with thee, and the company of the redeemed says "Come!" When the returning prodigal was "yet a great way off," (Luke xv.) "his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." The son said, "Father, I have sinned." The father said, "This my son was lost, and is found." As one looks at the picture, and turns one's thoughts to the cross, one may realise how,

## Love Divine.

when Christ, saying, "It is finished," *bowed His head*, at that moment, as has been strikingly said, God stooped to receive the returning sinner.

Consider, further, that we have in Christ's resurrection the manifestation of the Divine love with power to raise us to newness of life. "He died for us, that we who live should not henceforth live unto ourselves, but unto Him who died for us, and rose again." It is with emphasis that the Apostle adds, "*rose again.*" Believing in Jesus Christ, and being justified by faith in Him, we rise with Him, inasmuch as He rose for us. We rise to walk in holiness and righteousness, in true and living fellowship with Him. God was in Christ reconciling the world unto Himself, and now if any man be in Christ, he is a new creature.

In the *Record* of the United Free Church of Scotland, for June, 1908, there is a chapter entitled "The New Acts of the Apostles in Manchuria," giving account of the awakening which is taking place in that land to-day. It is verily resurrection! Conviction of sin and confession in bitter anguish and with great mourning, are followed by the

## Love Divine.

apprehension of the mercy of God in Christ—the vision of the glory of the crucified and exalted Saviour—thanksgiving, triumphant joy, and the life in which all things become new. A missionary describes a meeting at Shihfangtai :—“ The house was packed. We lit our candles at the dusk, and the meeting began. What a meeting that was ! There was a stream of confession, petition, thanksgiving ; but there was, even though the floor was literally watered with tears, no excitement calling for repression. The house, mud-walled and mud-floored, was as humble as it well could be, but it seemed transfigured, and became the house of God, and the very gate of heaven. It was good to be there. We remained till the candles burned out in their sockets, and for an hour men still stood round an oil-cruisie, whispering as they might have done if they had seen a vision, or getting their thankofferings written out. There had been visions that night indeed.” And the thankofferings which followed shewed how sweetly and mightily the love of Christ now constrained the disciples to dedicate themselves, with what they had, to their Lord.

## Love Divine.

Such tidings from the Far East may well  
move us deeply. Love divine triumphs—  
the Lord's kingdom comes.

Reader, listen to the call of Jesus! Let  
the love of Jesus take thy heart captive  
now!

“Just as I am—Thy love unknown  
Has broken every barrier down—  
Now to be Thine, yea, Thine alone,  
O Lamb of God, I come.”

# Love Divine.

## REVIVAL.

THE fire descends from heaven,  
Men's hearts are now aflame,  
With tongues of fire they utter  
The praise of Jesus' name.

Is it the word of preacher  
Which sways the mighty throng?  
Nay! 'tis the quickening Spirit  
Who moves to prayer and song.

Hark! how those hymns familiar,  
Now rapturous in their strain,  
Uplifting and heart-breaking,  
Burst forth—again, again!

And lo! those supplications—  
Now in triumphant tone,  
With faith that knows no hindrance—  
Rise to the heavenly throne!

The sinner is arrested :  
See him on bended knee!  
With broken heart he's pleading—  
“Have mercy, Lord, on me!”

He hears the voice of Jesus,  
He sees the Saviour's face,  
He's now His willing captive,  
The trophy of His grace!





R U N!



## RUN!



“So run, that ye may obtain.”—I COR. ix. 24.

WE are called by the record of the Apostle Paul's experience to witness and contemplate the intense and burning earnestness with which he followed the Lord Jesus Christ. Is it not, as we read, as if we saw him run with far more eagerness than any runner in Olympic or Isthmian game? He runs for no laurel leaf, for no corruptible crown; he runs for the prize of the high calling of the glorious Gospel, he runs for the crown of life—and the vehement earnestness of his whole soul is thrown into the one desire and the one aim. It seems as if frequently this idea of the Christian life, that it is a race, had been uppermost with him. How striking and rousing his summons to the Corinthians to rise and run, when he refers to, and borrows language from, those Grecian games which were familiar to those whom he addressed!—“Every man that striveth for

## Run!

the mastery is temperate in all things. They do it to obtain a corruptible crown, but we an incorruptible. I keep under my body, and bring it into subjection." "So run, that ye may obtain." He speaks from his own deep consciousness and experience of what the true life is—gives utterance and expression to that ardour of desire and hope with which his whole being thrilled.

With fiery zeal he had been running verily on the wrong road, when Jesus—appearing in His glorious power and mercy—met, arrested, called him; but there and then he turned right round, and the whole course of his life was changed. That great surrender was made to which he refers when he says: that those things on which as a Pharisee he set high value, he counted loss for Christ. He could not take these things with him on entering by the strait gate into the right course, into the kingdom; and he left them behind him—to return to them, to look back to them no more. That turning-point of obedience and surrender was decisive for the whole life. It was the time of his visitation, and he recognised it. He was "not disobedient to the heavenly vision."

## Run !

If he had resisted, refused, he might have seen that bright light which shone in upon him no more ; but he obeyed, and his path became like the shining light, shining more and more unto the perfect day. He began to run that great race which he continued running until he obtained the crown.

*So run!* Your running begins aright when you leave the broad way—the world's way. Sin is enchanting, but it is destroying ; it seems sweet, but its end is bitter ; it promises all that is fair and good, but it leads down to misery and ruin. "The lust of the flesh, the lust of the eye, the pride of life is not of the Father, but is of the world ;" and the world which "lieth in wickedness" is doomed to be destroyed. Arise and flee! Your running begins aright when you renounce also, like Paul, all confidence in any supposed righteousness of your own, and all reliance on your own strength, and look to Jesus as the author and finisher of your salvation. In the Epistle to the Hebrews those who run the Christian race are spoken of as being "compassed about with a great cloud of witnesses," the faithful of former generations, the record of whose struggles

## Run !

and victories is inspiring, and yet those who are addressed are called to look not so much at them as at Him who is above them all. "Let us run, looking unto Jesus, who endured the cross, and is set down at the right hand of the throne of God."

Beginning to run the race, you must look back no more. When Christian, in Bunyan's *Pilgrim's Progress*, set out on his journey to the heavenly city, the neighbours came out after him, and began to cry, "Return!" But he put his fingers in his ears, and ran on, crying, "Life, life, eternal life!" So he looked not behind him, but hastened on. Close your ears thus against every call from the world to return.

There is a kind of running which, although seemingly promising at the beginning, is of no continuance. The runner sets his face apparently Zionwards, but his heart is with the world; and thus, when he is proved on the narrow way, he is found wanting. He has heard the word, and anon with joy received it, but has no root in himself, and when trial comes he stumbles. Bunyan describes how one named Pliable joined Christian on the road. After hearing with

## Run!

wonder of the glorious things which were in prospect, he exclaimed, "The very hearing of these things is enough to ravish one's heart. Come on, let us mend our pace!" But they fell both, after a time, into the slough of despond, and then Pliable cried angrily, "Is this the happiness you have been telling me of? If we have such ill speed at our first setting out, what may we not expect between this and our journey's end? If I can but get out again with my life, you may possess the brave country alone for me." Thereupon he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house, and then he was away, and Christian saw him no more. It is just thus that many a man seems to start well—begins even with a kind of enthusiasm—but his running does not bring him to his goal. "So run, that ye may obtain." He who strives and wrestles aright is crowned. He who endures to the end is saved.

"My soul, be on thy guard,  
Ten thousand foes arise,  
The hosts of sin are pressing hard  
To drive thee from the skies.

## Run !

“ Ne’er think the victory won,  
Nor lay thine armour down—  
The work of faith will not be done  
Till thou obtain the crown.”

The watchword and battle-cry of the true Christian comes to be :—“ Forward, Onward, Upward !” He does not run “as uncertainly,” does not contend and wrestle as one “beating the air ;” he knows whither he is called and whither he is going. And so, when dark days come, and he is called to encounter the assaults of the enemy and to pass through trial and tribulation, he looks ever up and presses forward. While Pliable got out of the mire on the side that was next to his own abode, Christian, who had set his face Zionwards, got out on the right side, and went on his way.

When the Apostle exhorts us to run that we may obtain, he calls us ever anew and unwaveringly to fix the eye on Jesus, and to follow Him. True Christianity is the following of Jesus Himself. The whole life is then on its right course upward when we follow Him. If the eye be fixed on Him, the course of the runner will take, happen what may, the right direction. Conflict is



## Run !

to be expected. The race is, indeed, the fighting of a battle. Through tribulation—it may be much tribulation—those who fight the good fight of faith press on. They go at times through fire and water, but as in faith and hope they still press on, the Lord's precious, soul-sustaining promise is fulfilled in their experience—"When thou passeth through the waters I will be with thee ; and through the floods, they shall not overflow thee ; and through the fire, the flame shall not kindle upon thee." They hear the voice of Jesus—"Be of good cheer, I have overcome." By faith they see Him, and they rise above all trouble into His presence.

He who runs right on will reach the goal—will obtain the prize. The great goal is perfect bliss in the kingdom of the Lord above ; the prize is the crown of life. The redeemed are "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead," and are called to the inheritance that is "incorruptible, undefiled, and that fadeth not away, reserved in heaven" for those who are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." "Eye hath

## Run !

not seen, nor ear heard, neither hath it entered into the heart of man to conceive what the Lord hath prepared for them that love Him." "He that overcometh shall inherit all things." "The ransomed of the Lord shall come to Zion with songs, and everlasting joy upon their heads ; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

We have no means of knowing or forming to ourselves any conception of heaven's felicity and glory except as the Scripture revelation guides us, but how bright the description in the Sacred Word ! Well may "the things that are before" move the pilgrim to quicken his steps, and to press unweariedly, joyfully forward. A glimpse of the glory of the bright land above is enrapturing. The sufferings of this present time are not worthy to be compared with the blessedness of which we shall be the partakers there.

"The glorious to-morrow  
Is brightening and near ;  
The great race accomplished,  
The victory won,  
The soldier lays down  
The cross for the crown."

Run !

R U N !

O RUN not further, sinner, on the world's broad  
way !

It leads to ruin. Turn ! Let there be no delay !

The Saviour calls thee, and reveals to thee His  
grace ;

Redeemed, set free, made strong—thou'lt run the  
Christian race !

Thy course lies upward ! Run now to obtain the  
prize,

Let nothing earthly come between thee and the  
skies.

Fight the good fight of faith ; press on, thou shalt  
prevail,

And pass at last, as victor crown'd, within the  
veil !



“I SHALL NOT DIE, BUT LIVE.”



## “I SHALL NOT DIE, BUT LIVE.”

---

“I shall not die, but live.”—PSALM cxviii. 17.

THE last words which a distinguished poet, who, a generation ago, was carried to his grave in Styria, tried to write were these :—  
“I want to live!” “Not finished! Not finished!” he said repeatedly during his illness, thinking probably of a work which he had not yet been able to complete, and in his last agony, contending with breathlessness now overcoming him, he cried aloud :—  
“Death! Death! No! No! Oh no!” Truly, death comes when a man would fain live longer; the enemy death breaks in on him with power against which he struggles in vain, and lays him low.

“I want to live!” says the young man, as inspired with high hopes, he goes forth into the world to begin life’s career. His sun has risen, and in youthful vigour, conscious

“I shall not die, but live.”

of his power, he girds himself for work, and for effort which he perceives must be sustained if he is to succeed. He has bright dreams of the future. Great things are before him which he hopes to reach, and first tokens of success, it may be, soon seem to beckon him on. But suddenly a dark shadow falls across his path, health fails, strength gives way, death comes, his sun goes down while it is yet day, he sinks into an early grave.

“I want to live!” says the man also of riper years. “Die! No! Not yet!” He is just beginning, he says, after the hard work of years, to enjoy in some measure the fruit of his toil. And then, he reasons further—his family is still unprovided for, he must still work for them, live for others.

“I want to live!” says the old man also, and even after he has reached the “three-score years and ten”—yes, even then. But death comes. “The whole earth,” as a German writer has said, “is a field of life and death, a cornfield and a burying-ground at the same time. Blades spring into life and verdure, and others beside them wither and die.” “As for man, his days are



“I shall not die, but live.”

as grass, as a flower of the field so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more.”

Death seems thus to mock our wish to live. Men die notwithstanding all their wishes that death might keep far from them. “There is but a step betwixt us and death.”

“As a shadow, life is fleeting,  
Days and moments, quickly flying,  
Blend the living with the dead.”

But, “I want to live!” is, nevertheless, the expression of a desire which has its seat in our innermost being, and is in the deepest sense natural, inasmuch as the Almighty created us not to die, but to live. Man sinned and fell, and sin brought death into our world, and all our woe. “The wages of sin is death.”

But the Gospel is the message of life. “The gift of God is eternal life through Jesus Christ our Lord.” Our glorious Redeemer, the Only-Begotten Son of the Father, undertook for us the conflict with the enemy. He, the Prince of Life, came from Heaven’s heights to earth, and down

“ I shall not die, but live.”

to those depths in which the children of men were lying helpless, to redeem their life from destruction. As the Captain of our salvation, He met the foe and conquered for us. We behold Him in conflict with the enemy in the wilderness, but especially when we turn our eyes to Gethsemane and Calvary.

“ Draw near in awe, and mark Him well,  
Behold the drops of blood that tell  
How sore His conflict with the foe.”

The conflict reached its height, or we may say its depth, of darkest agony on the cross; but He had passed through it triumphantly when He cried with a loud voice, “ It is finished ! ”

“ Hark the voice of love and mercy  
Sounds aloud from Calvary ! ”

The great work is done ! He had kept, before He went out to Gethsemane, the Passover with His disciples, and instituted the Festival of the New Covenant, saying, as He took the bread, “ This is my body, which is broken for you,” and as He took the cup, “ This cup is the New Testament in my blood.” “ And when they had sung an

“ I shall not die, but live.”

hymn they went out.” It was the Passover Hymn, the great *Hallel*, that part of the Psalter which contains the triumphant words, “ I shall not die, but live.” When they had sung *that hymn*, they went out. It is the one occasion on which we read that Jesus sang. We are touched when we read of the tears of Jesus ; it is even more touching and more deeply moving to think that, for the joy that was set before Him, He sang that triumphant hymn when He went forth to endure the cross. And now it was as if with trumpet-sound that His dying word, “ It is finished ! ” proclaimed it that the victory was won.

He was laid in the grave, but could not be “ holden of it ” ; without seeing corruption, passed through it to His glory.

“ Vain the stone, the watch, the seal,  
Christ hath burst the gates of hell,  
Death in vain forbids His rise,  
Christ hath opened Paradise.”

“ Christ the Lord is risen again,  
Christ hath broken every chain ;  
Hark, the angels shout for joy,  
Singing evermore on high,  
Hallelujah ! ”

“I shall not die, but live.”

He hath obtained for us deliverance from death, and His gift is life. Believing in Him, the Crucified, Risen, and Exalted Saviour, and receiving from Him life, we are permitted and enabled, in fellowship with Him, to say, humbly and triumphantly —“I shall not die, but live.” For the redeemed, death has lost its terrors, Heaven’s light shines in through its dark portals, death becomes the entrance into life. The sting of death was sin, but sin having been forgiven, the sting has been removed, and we say with the Apostle, “O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ.”

Believers of all generations have been able to meet death with words of triumph. When the aged Polycarp was led forth to the stake, he prayed aloud, and gave thanks that “the Lord, the Almighty God, the Father of the Lord Jesus Christ, had deemed him worthy of that day and hour, to be numbered among His witnesses, and have part in the drinking of the cup of Christ’s sufferings unto eternal life”; and, in an ancient document, a record of the event has

“I shall not die, but live.”

been found which runs thus :—“On that day Polycarpus of blessed memory suffered martyrdom ; at that time Statius Quadratus was Roman Proconsul, but Jesus Christ King for ever.”

When the youthful Cyril was led forth to the place of martyrdom, the fire had no terror for him. “Your fire and your sword,” he said to the executioners, “do me no harm. Make haste, that I may enter into the possession and enjoyment of that which awaits me above.”

When Symphorinus, also a youthful martyr of the early times, was on his way to the place of execution, his mother met him, and cheered him on. “My son,” she said, “be firm, and fear not that death which so surely leads to life. Look to Him who reigns in Heaven. To-day is thy earthly life but transformed by a blessed exchange into the life of Heaven.”

“I cease not to weep,” wrote Augustine, “until He come and I appear before Him.” His tears were those of almost inexpressible longing for the promised rest and joy of Heaven.

Surely when death came to such witnesses

“I shall not die, but live.”

for the truth, it was already swallowed up in victory. And the same victory is given to the humblest and lowliest of the redeemed, inasmuch as it has been obtained for us by the dying and resurrection of the Lord Jesus.

Does anyone read these lines, who is still wandering in sin, on the road which leadeth downward? It is thy desire to enjoy life, and thy way seems pleasant to thee, but there is poison in thy cup of pleasure, and the end will be bitter. Death is before thee; but turn! Turn, and come with contrite heart to Jesus. Come now, O come! Believe, and live! Finding life in Jesus, thou mayest this day join the company of those who sing—

“I shall not die, but live.”

“I shall not die, but live.”

### THE DAWN OF DAY.

DEATH reigns around thee, but thou shalt not die ;  
If now to Jesus thou for refuge fly,  
He'll hear thy cry.

The Saviour lives and calls thee to His side ;  
In shadow of His wings thou shalt abide,  
Whate'er betide.

He'll lead thee by life's narrow, heavenly way ;  
When danger threatens, He will be thy stay,  
Till dawn of day.





VICTORY!



# VICTORY!

---

“He will swallow up death in victory, and the Lord God will wipe away tears from off all faces.”—ISAIAH xxv. 8.

“Thanks be to God, who giveth us the victory through our Lord Jesus Christ.”—I. COR. xv. 57.

VICTORY! The thought fills the heart with joy and triumph, and moves one to give praise. The Lord the Saviour hath triumphed gloriously for our deliverance and salvation. The victory is the Lord's. The heathen rage, the people imagine vanity, the kings of the earth set themselves, the rulers take counsel together against the Lord, and against His Anointed, but the right hand of the Lord is exalted, the right hand of the Lord doeth valiantly, the enemy is smitten to the dust, death is swallowed up in victory, for salvation belongeth to the Lord.

## Victory!

That was the shout of the Conqueror, when the Messiah dying cried with a loud voice, "It is finished!" That was the trumpet sound of victory which rang through the caverns of earth and hell, when the vail of the temple was rent in twain from the top to the bottom, and the earth quaked, and rocks were rent, and graves opened.

That was the calm announcement of Christ's completed triumph over all the power of the enemy, when the messenger from heaven, whose countenance was like lightning and his raiment white as snow, spake to the disciples trembling at the sepulchre, "Jesus who was crucified is not here, He is risen as He said. Come, see the place where the Lord lay."

It is to the Saviour's triumph, His victory over death for us, that the prophet Isaiah points when he says, "He will swallow up death in victory." The chapter in which these words are found is a psalm of praise for God's judgments, and His victorious salvation. The Lord Jehovah dwelling on Mount Zion prepareth glorious things for His people, and it shall be said in that day, "Lo, this is our God, we have waited for

## Victory!

Him, we will be glad and rejoice in His salvation."

And it is to Christ's victory over death and the grave that the Apostle Paul points when he says, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." The victory is ours! It is given to us! Glory be to the Lord!

The enemy is death. We were created, formed at the beginning, not to die, but to live. The first man Adam, happy in the favour and image of his Maker, breathed in paradise the air of immortality. But sin opened the door to death. Death has reigned over the children of men since the fall, and has swallowed up one generation after another. Need I describe death's terrors? It is an awful thing to die. The Apostle speaks in one place of those who through fear of death are all their lifetime subject to bondage. Is it not with a pang that one contemplates dissolution, the separation of soul and body, and does not one naturally shrink from the thought that the body, so wonderfully made, will decay, and will be carried forth to be buried out of sight? The thought stings. And ah!

## Victory!

those tears of which the prophet makes mention! In passing through life we pass through a vale of tears. The tears flow fast because men are in a world of sin and death; death's shadow hangs over them, and they hasten to the grave. There you see Rachel weeping for her children, there again you see children weeping because they are now alone. Death has desolated the once happy homes, and causes the bitter tears.

But we understand fully what death is, when we look beyond this, and consider that it extends farther than to the dissolution of the earthly tabernacle. The grave closes over the body, swallows up all of the earthly which we have, for we carry nothing hence. But that is not all. After death there is the judgment, and then there is the second death, the woe which is the lot of the ungodly and impenitent, where the worm dieth not and the fire is not quenched.

But look at the great warfare undertaken for us by Jesus the Prince of Life. "He will swallow up death in victory." The victory announced pre-supposes conflict. Death our enemy had triumphed, and it is only through a mighty struggle that

## Victory !

the battle is turned against the foe. No struggling of our own was of any avail, the enemy had indisputably conquered, and had laid our race powerless, helpless, in the dust, but the Lord Jesus Christ appeared to undertake our cause, drew near to meet the enemy in conflict, and to work deliverance for us. As Captain of our salvation He became obedient unto death, even the death of the cross. It is the struggle, the battle of the Prince of Life with the powers of darkness and death which you witness when you turn to Gethsemane and Calvary. Wherefore is He red in His apparel? Why is His vesture dipped in blood? It is because of the conflict with death. How Jesus was assailed by the enemy on that night on which He was betrayed, and on that dark day when He was nailed to the cross, no tongue can tell. That hour came regarding which He had said, "Father, save me from this hour, and yet for this cause came I unto this hour!"—that hour of which He said, "It is the hour of the power of darkness,"—and the conflict of that hour we cannot describe, we cannot conceive. The venomous darts of death were shot at Him, the forces

## Victory!

of darkness were let loose to do with Him almost as they pleased. Look at Him as Judas comes up to kiss Him! The sting of death is in that kiss. Look at Him before Caiaphas and the elders, look at Him before Pilate and Herod, look at Him as He suffers and dies! He is stricken, smitten, afflicted, wounded, bruised, but behold! While He is bruised He bruises the serpent's head. Look with adoring wonder! While He pours out His precious blood He conquers. Behold and consider His glorious victory. The conflict reached its height on the cross, its climax when He yielded up His life; but in dying, and through His dying, He vanquished death. Did it seem as if death had triumphed, as if after all it had swallowed up the hopes of those who were looking for redemption in Jerusalem? Ah! the moment of the Saviour's seeming weakness was the moment of His power, the very moment of His triumph. The prophetic word was verified, "Oh death, I will be thy plague, O grave, I will be thy destruction!" It was by the sacrifice of Himself that He became the Conqueror. The victory was complete, and it was gloriously manifested



## Victory!

when He rose from the dead on the third day.

“ O Heavenly Champion !  
Death thought to vanquish Thee !  
But death is slain,  
And Thou again  
Art risen, and we are free ! ”

And now

“ Thy victory raises us with Thee  
Into the glorious day ! ”

The Gospel is the proclamation of Christ's victory. Each first day of the week brings us anew to the message, “ He is risen ! ” And it is your victory which is thus proclaimed, if you turn to Him with contrite heart, and in faith receive Him as your Saviour and Lord. The victory of Jesus Christ — yours, mine ! What a blessed thought ! What are we that we should be sharers in those spoils ? The words were verified, “ I will divide him a portion with the great, and he shall divide the spoil with the strong,” but what are we that the spoils of that conflict and that victory should be ours ? Yet, unless a portion therein were ours, our battle were lost, and

## Victory !

we should perish. Thanks be to God that the conflict was undertaken, and the victory achieved *for us* ! The victory is indeed ours. It is given to us through Jesus Christ who is now on high, and says, "I am He that liveth, and was dead." "Because I live ye shall live also." Your dying, if you belong to Christ's redeemed ones, is your entrance into glory. Then the resurrection of the body also follows ; this mortal puts on immortality.

There is a churchyard in Hanover, where there is a grave in which one was buried more than a hundred years ago. Heavy stones were laid across that burial-place, and fastened together by iron clamps by one who scoffed at the resurrection, and on one of these stones the words were engraved that the grave was shut for ever. But lo ! a tiny seed lay hidden in the earth, and it sprang up, and in its growth dislodged the stones, the iron clamps being in the process snapped asunder, and "now a tall shady tree overhangs the destruction which it has wrought on man's craft and wisdom, and between the ground and the surface stone there is a gap into which the visitor can

## Victory!

easily insert his hand. It is the more remarkable because the tree is a weeping ash, generally slender, but in this case of unusual size." There God has spoken, His power in nature, in its silent working, testifying to resurrection.

"Awake and sing, ye that dwell in the dust!"

"My dust, thou shalt arise,  
With Jesus, to the skies!"

At Budapest there is a cemetery where above the chief gateway the word "feltámadunk," *i.e.*, "We shall rise again," meets the eye as one enters, and in that cemetery there is a vault with a stone at its head bearing in the English language the inscription, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!" She whose dust was committed to the tomb more than forty years ago died giving thanks for victory. Although she had been an earnest Christian she had a season of sore conflict when the shadows of death gathered round her. She told those beside her that she had been speaking too lightly of being at peace, and that she had not that hold of Christ which she de-

## Victory!

sired to have, and she began in agony to cry to the Lord to save her. The light broke in gloriously on her soul. "O," she said, "I see it! I see it now! Jesus is mine! I'm on the Rock! No more doubts and fears!" She said that she had come to see that she was lost without the Saviour, and that He had appeared in His glory for her help, and after that she was filled with rapture. "The Angel of the Covenant," she said, "just opened the door for me; I could not do it. Help me to raise the conqueror's song!" When she passed away those at her bedside could not weep—the tears were wiped away—but they were moved in deep emotion to sing, "How bright these glorious spirits shine!" and then to fall on their knees, and give the Lord praise.

Truly, it is not death thus to die—

"To fling aside this sinful dust,  
And rise on strong exulting wing,  
To live among the just."

"Jesus, Thou Prince of Life,  
Thy chosen cannot die,  
Like Thee they conquer in the strife,  
To reign with Thee on high."

# Victory!

## DEATH SWALLOWED UP IN VICTORY.

DEATH, not the dead One, doth Christ's sepulchre  
devour,\*

The victory is won through His almighty power,  
The Saviour rises, and as Conqueror appears.

Mary, thou standest weeping, but why now those  
tears?

We look, we're filled with wonder, we exult, we sing,  
The victory is ours! for us death's lost its sting,  
True, in this vale of tears there's trial to endure,  
But for all Christ's redeemed life's final triumph's sure!

\* The first line of these verses is a translation of the Latin line:—"Mortem, non mortuum, devorat hoc sepulchrum."









Publisher & Bookseller  
by  
Special Appointment



To Her late Majesty  
Queen Victoria.

## A LIST OF BOOKS

PUBLISHED BY

# ALEX. GARDNER, PAISLEY.

- 
- Aitken*.—Love in Its Tenderness. By J. R. Aitken. 3s. 6d.  
*Anderson*.—Morison-Grant.—Life, Letters, and Last Poems of Lewis Morison-Grant. By Jessie Annie Anderson. 4s. 6d.  
*Anderson*.—Verses at Random. By Thistle Anderson (Mrs. Herbert Fisher). 2s. 6d. nett.  
 — Dives' Wife, and other Fragments. By Thistle Anderson (Mrs. Herbert Fisher). 2s. 6d. nett.  
*Anton*.—The Flywheel: and What Keeps Us Steady. By Rev. Peter Anton. 3s. 6d. nett.  
 — Staying Power: Reconsiderations and Recreations. By Rev. Peter Anton. 3s. 6d. nett.  
*A. O. M.*.—Two Brothers. By A. O. M. 2s. 6d.  
*Auld*.—Lyrics of Labour and other Poems. By Thomas C. Auld.  
*Ayles*.—Gillicolane. By Grueber Ayles. 4s. 6d.  
*Aytoun*.—The Braes o' Balquhider. By Douglas Aytoun. 6s.  
 Ballads of the Scottish Border. With Introduction and Notes. 1s. nett.  
*Ballingal*.—A Prince of Edom. By J. Ballingal, B.D. 2s. 6d.  
*Barclay*.—A Renewal in the Church. By Rev. P. Barclay, M.A. 2s. 6d. nett.  
*Beatty*.—The Secretar. By W. Beatty. 6s.  
 — The Shadow of the Purple. By W. Beatty. 2s. 6d.  
 "Belinda's Husband."—Plain Papers on Subjects Light and Grave. By "Belinda's Husband." 2s. 6d. nett.  
*Beveridge*.—Sma' Folk and Bairn Days. Translated from the Norse by the Rev. John Beveridge, M.A., B.D. Second Edition. 3s. 6d.  
*Bilton*.—The Four Gospels. By Ernest Bilton. 2s. 6d.  
*Blair*.—The Paisley Thread Industry and the Men who Created and Developed It. By Matthew Blair. 6s. nett.  
 — The Paisley Shawl and the Men who Produced It. By Matthew Blair. 7s. 6d. nett.  
 — A Short History of the Glasgow Technical College (Weaving Branch). By Matthew Blair. 2s. nett.  
*Bogat sky*.—A Golden Treasury for the Children of God. By Rev. C. H. V. Bogat sky. Cloth, 2s. Cloth gilt, 2s. 6d.  
*Boston*.—A Soliloquy on the Art of Man-Fishing. By Mr. Thomas Boston, A.M. 1s. 6d. nett.  
*Brown*.—To Those About to Marry: Dont! Without a Practical Guide. By M. Harriette Brown. 1s. nett.  
*Brownlie*.—Hymns of the Holy Eastern Church. Translated by Rev. John Brownlie. 3s. 6d. nett.

- Brownlie*.—Hymns from the Greek Office Books : Together with Centos and Suggestions. Translated by Rev. John Brownlie. 3s. 6d. nett.
- Hymns from the East. Translated by Rev. John Brownlie. 3s. 6d. nett.
- Buchan*.—The Ballad Minstrelsy of Scotland. By Patrick Buchan. 5s.
- The Songs of Scotland. Chronologically Arranged. 5s. Uniform with above.
- Burns*.—The Selected Works of Robert Burns. Edited by Rhona Sutherland. Crown 4to. 430 pp. With Illustrations. Price 5s. nett. Or in various Bindings—Prices on application.
- Bute*.—Coronations—Chiefly Scottish. By the Marquess of Bute, K.T. 7s. 6d. nett.
- Essays on Foreign Subjects. By the Marquess of Bute, K.T. 10s. 6d.
- Seven Essays on Christian Greece. Translated by the Marquess of Bute, K.T. 7s. 6d.
- Caird*.—Sermons. By the late Rev. J. Renny Caird, M.A. With Memoir, by Rev. Robert Munro, B.D. 3s. 6d. nett.
- Calder*.—Poems of Life and Work. By Robert H. Calder. 2s. 6d. nett.
- Campbell*.—Notes on the Ecclesiastical Antiquities of Eastwood Parish. By the late Rev. George Campbell. 12s. 6d. and 25s. nett.
- Campbell*.—Popular Tales of the West Highlands. By the late J. F. Campbell, Islay. Four vols. 7s. 6d. each.
- Campbell*.—The Elder's Prayer-Book. By Rev. Wm. Campbell, B.D. 1s.
- Carlaw*.—Heroes of the Scottish Covenant. By Rev. W. H. Carlaw, D.D.
- Vol. I.—James Guthrie, of Fenwick.
- II.—Donald Cargill, of the Barony, Glasgow.
- III.—James Renwick, the last of the Martyrs.
- 1s. 6d. nett each. The three vols. in one, 3s. 6d. nett.
- Six Martyrs of the First and Second Reformations. By Rev. W. H. Carlaw, D.D. 2s. nett.
- Exiles of the Covenant. By Rev. W. H. Carlaw, D.D. 2s. nett.
- Chalmers*.—Chalmers' Caledonia. 25s. and 40s. per vol. Vol. VIII.—the Index—sold separately, 15s. and 25s. nett.
- Cheviot*.—Proverbs, Proverbial Expressions, and Popular Rhymes of Scotland. By Andrew Cheviot. 6s. nett.
- "Claverhouse."—Gretna Green and Its Traditions. By "Claverhouse." 1s. nett
- Colvin*.—Bell Roger's Loon, and other Stories. By Margaret Colvin. 1s. 6d.
- Cook*.—In a Far Country. By Rev. Thomas Cook, M.A. 3s.
- Craib*.—America and the Americans. By Rev. A. Craib. 3s. 6d.
- Craigie*.—Scandinavian Folk Lore. By W. A. Craigie, M.A., F.S.A. 7s. 6d.
- Crawley-Boevey*.—Beyond Cloudland. By S. M. Crawley-Boevey. 5s.
- Cupples*.—The Green Hand. By George Cupples. 2s. 6d.
- Darling*.—Songs from Silence. By Isabella F. Darling. 2s. 6d. nett.
- Downie*.—The Early Home of Richard Cameron. By J. Downie, M.A. 1s. nett.
- Drummond*.—Life of Robert Nicoll. By the late P. R. Drummond, Perth. 5s.
- Edgar*.—Old Church Life in Scotland. By Andrew Edgar, D.D. 7s. 6d.
- The Bibles of England. By Andrew Edgar, D.D. 7s. 6d.
- Eyre-Todd*.—The Glasgow Poets. Edited by George Eyre-Todd. 7s. 6d. nett.
- Fergusson*.—Alexander Hume. By R. Menzies Fergusson, M.A. 5s. nett.
- A Student of Nature. By R. Menzies Fergusson, M.A. 4s. nett.
- A Village Poet. By R. Menzies Fergusson, M.A. 3s. 6d. nett.
- Rambles in the Far North. By R. Menzies Fergusson, M.A. 3s. and 2s.
- Logie : A Parish History. By R. Menzies Fergusson, M.A. 2 vols. 15s. nett. each vol.
- The Viking's Bride, and other Poems. By R. Menzies Fergusson, M.A. 3s.
- Ferguson*.—The King's Friend. By Dugald Ferguson. 3s. 6d.
- Ferguson*.—The Poems of Robert Fergusson. Edited by Robt. Ford. 5s. nett.
- Fife*.—And I Knew It Not. By David Fife. 3s. 6d. nett.

- Findlay*.—Medici Carmina. By William Findlay, M.D. 3s. 6d. nett.  
 ——— Ayrshire Idylls of Other Days. By "George UMBER." 5s.  
 ——— In My City Garden. By "George UMBER." 6s.  
 ——— Robert Burns and the Medical Profession. By William Findlay, M.D. ("George UMBER.") 6s. nett.  
*Fittis*.—Curious Episodes in Scottish History. By R. Scott Fittis. 6s.  
 ——— Heroines of Scotland. By R. Scott Fittis. 6s.  
 ——— Romantic Narratives from Scottish History and Tradition. By R. Scott Fittis. 6s.  
*Fleming*.—Ancient Castles and Mansions of Stirling Nobility. By J. S. Fleming, F.S.A. 21s. nett.  
*Ford*.—American Humourists. Selected and edited by Robert Ford. 3s. 6d.  
 ——— Auld Scots Ballants. 6s.  
 ——— Ballads of Bairnhood. Selected and edited by Robert Ford. 5s.  
 ——— Ballads of Babyland. Selected and edited by Robert Ford. 5s.  
 ——— Children's Rhymes, Games, Songs, and Stories. By R. Ford. 3s. 6d. nett.  
 ——— Ford's Own Humorous Scotch Stories. 1st and 2nd Series, 1s. each nett. Both Series in 1 vol., 2s. 6d. nett.  
 ——— Poems and Songs of Alexander Rodger. Edited by Robert Ford. 3s. 6d. nett.  
 ——— Tayside Songs and other Verses. By Robert Ford. 3s. 6d. nett.  
 ——— The Harp of Perthshire. Edited by Robert Ford. 15s. and 7s. 6d.  
 ——— Thistledown. By Robert Ford. 3s. 6d. and 1s. nett.  
 ——— Vagabond Songs and Ballads of Scotland. Edited by R. Ford. 5s. nett.  
 ——— Miller's "Willie Winkie," and other Songs and Poems. Edited by Robert Ford. 3s. 6d. nett.  
 ——— The Heroines of Burns. By Robert Ford. 3s. 6d. nett.  
 ——— Popular American Readings. Popular English Readings. Popular Irish Readings, Popular Scotch Readings. Edited by Robert Ford. 1s. each. Also in one vol., 4s.  
*Forsyth*.—Elocution : Simple Rules and Exercises for Correct and Expressive Reading and Reciting. By John Forsyth. 1s. nett.  
*Gardner's Verse for Schools*. Parts I. and II. 6d. nett each part.  
*Gentles*.—A Plea for the Restoration of Paisley Abbey. By Rev. T. Gentles, D.D. 1s.  
*Gough*.—Scotland in 1298. Edited by Henry Gough. 21s.  
 ——— The Itinerary of King Edward the First, as far as relates to his Expeditions against Scotland, 1286-1307. By Henry Gough. 2 vols. 30s. nett.  
*Granger*.—The Average Man, and other Sermons. By the late Rev. William Granger, M.A., Ayr. 3s. 6d. nett.  
*Greehead*.—Our Future. Edited by Miss Greehead. 1s. 6d.  
*Grey*.—The Misanthrope's Heir. By Cyril Grey. 2s. nett.  
 ——— The Manse Rose. By Cyril Grey. 3s. 6d.  
*Grosart*.—The Verse and Miscellaneous Prose of Alexander Wilson, the Ornithologist of America. Edited by Rev. A. B. Grosart, LL.D. 12s. 6d.  
*Hall*.—The Art of Being Happy. The Art of Being Healthy. The Art of Being Successful. By Rev. Charles A. Hall. 1s. nett each. In one vol., 3s. nett.  
 ——— The Manly Life, and How to Live It. By the Rev. Charles A. Hall. Cloth, 1s. ; Paper Covers, 6d.  
*Hall*.—Edith Watson. By Sydney Hall. 3s. 6d.  
*Hanton*.—Drifted Northward. By T. Hanton. 1s.  
*Harvey*.—Scottish Chapbook Literature. By William Harvey. 3s. 6d. nett.  
*Hatherly*.—A Treatise on Byzantine Music. By Rev. S. G. Hatherly, Mus. Bac. (Oxon.). 6s. and 4s.  
 ——— "God Save the Queen." Supplementary to Dr. Hatherly's Treatise. 2s.  
*Henderson*.—Anecdotes and Recollections of A. K. H. B. By Rev. D. R. Henderson, M.A. 6d. nett.

- Henderson*.—Lady Nairne and Her Songs. By Rev. George Henderson, M.A., B.D., Monzie, Crief. 2s. 6d. nett and 2s. nett.
- Hewat*.—Half-Hours at the Manse. By the Rev. Kirkwood Hewat, M.A., F.S.A. (Scot.), Prestwick. 3s. 6d.
- In the Olden Times. By Rev. Kirkwood Hewat, M.A., etc. 4s. nett.
- Hill-A-Hoy-O*. By a "Country Cousin." 2s. 6d.
- Memoir of James Hogg, the Ettrick Shepherd. By his daughter. 5s.
- Hogg*.—A Tour in the Highlands in 1803. By James Hogg. 2s. 6d.
- Holmes*.—The Teaching of Modern Languages in Schools and Colleges. By D. T. Holmes, B.A. 2s. nett.
- Literary Touring in the Scottish Highlands and Islands. By D. T. Holmes, B.A. 4s. 6d. nett.
- Hume*.—The Practice of Sanctification. By Alexander Hume, B.A. 1s. nett.
- Hutcheson*.—Maisie Warden. By J. D. Hutcheson. 5s.
- Isobel Burns* (Mrs. Begg). By her Grandson. 2s. 6d.
- James*.—Poems and Fragments. By Charles James. 3s. 6d.
- Jamieson*.—Jamieson's Scottish Dictionary. Edited by David Donaldson, F.E.I.S. 5 vols., £8 17s. 6d.; Large Paper, £14.
- New Supplementary Volume (being Vol. V. of above). Edited by David Donaldson, F.E.I.S. 27s. 6d. and 42s.
- Johnson*.—A Journey to the Western Islands of Scotland in 1773. By Samuel Johnson, LL.D. New Edition. 2s. 6d. nett.
- Kennedy*.—David Kennedy, the Scottish Singer: Reminiscences of his Life and Work. By Marjory Kennedy. And Singing Round the World: a Narrative of his Colonial Tours. By David Kennedy, Jun. 7s. 6d.
- Kennedy*.—Reminiscences of Walt Whitman. By William Sloane Kennedy, Camden, N.J. 6s.
- Ker*.—Mother Lodge, Kilwinning, "The Ancient Lodge of Scotland." By Rev. W. Lee Ker, Kilwinning. 4s. 6d.
- Kilgour*.—Twenty Years on Ben Nevis. By Wm. T. Kilgour. 2/6 & 1/6 nett.
- Lochaber in War and Peace. Illustrated. By Wm. T. Kilgour. 7s. 6d. nett.
- King*.—Shipwreck Wood: A Story of "Some that lift and some that lean." By Carrol King. 2s.
- Laing*.—The Buke of the Howlat. By Dr. Laing. 12s. 6d.
- Lamont*.—Poems. By J. K. Lamont. 2s. 6d.
- Latto*.—Hew Ainslie: a Pilgrimage to the Land of Burns. Edited by Thomas C. Latto. 6s.
- Latto*.—Memorials of Auld Lang Syne. By Thomas C. Latto. 4s. 6d. and 2s. 6d.
- Law*.—Dreams o' Hame, and other Scotch Poems. By James D. Law. 6s.
- Lumsden*.—Thoughts for Book Lovers. By Harry S. Lumsden. 2s.
- Macbremen*.—Breezes from John o' Groats. By MacBremen. 3s. 6d.
- The Death of Lady Wallace: a Poem. By MacBremen. 1s.
- Mac Cormick*.—Oiteagan 'o n Iar (Breezes from the West). By J. Mac Cormick. Edited by M. Mac Farlane. 2s. 6d.
- M'Cormick*.—Three Lectures on English Literature. By W. S. M'Cormick, M.A. 3s. 6d. nett.
- Macdonald*.—The Husband to Get and to Be. Edited by G. G. Macdonald. 1s. nett.
- The Wife to Get. 2s. 6d. nett.
- McClelland*.—The Church and Parish of Inchinnan. By the Rev. Robert McClelland, minister of the Parish. 3s. 6d. nett.
- M'Even*.—Life Assurance. What to Select. By Robert M'Ewen, Cambus. 3d.
- Macfarlane*.—The Harp of the Scottish Covenant. Poems, Songs, and Ballads collected by John Macfarlane. 6s.
- Macintosh*.—Irwindale Chimes. By John Macintosh. 4s. nett.
- A Popular Life of Robert Burns. By John Macintosh. 2s. 6d. nett.

- Mackay*.—Where the Heather Grows. By George A. Mackay. 2s. 6d.  
*Mackean*.—The King's Quhair. Done into English by Wm. Mackean. 3s. 6d.  
*M'Gown*.—Ten Bunyan Talks. By G. W. T. M'Gown. 2s. nett.  
 — A Primer of Burns. By G. W. T. M'Gown. 1s. nett.  
*M'Kean*.—The Young Naturalists. A Book for Boys and Girls. By Minnie M'Kean. 1st and 2nd Series. 1s. each.  
*M'Kellar*.—Greece: Her Hopes and Troubles. By Campbell M'Kellar. 1s.  
*M'Kerlie*.—History of the Lands and their Owners in Galloway. By the late P. H. M'Kerlie, F.S.A. Scot., F.R.G.S., etc. 2 vols. 25s. nett.  
*MacKenzie*.—History of Kilbarchan Parish. By Robert D. MacKenzie, minister of the Parish. 21s. nett. Large Paper, 35s. nett.  
*MacKenzie*.—History of the Outer Hebrides. By William C. MacKenzie. 12s. 6d. nett. Large Paper, 21s.  
 — The Lady of Hirta. By Wm. C. MacKenzie, F.S.A. Scot. 6s.  
 — A Short History of the Scottish Highlands and Isles. By Wm. C. MacKenzie. New Edition. 5s. nett.  
*MacLaine*.—My Frien' the Provost. By Hew MacLaine. 6d. nett.  
*Macleod*.—Satan's Fool. By A. Gordon Macleod. 4s. 6d. nett.  
*Macleod*.—Wallace: a Poem. By Neil Macleod. 1s., post free.  
*McMillan*.—Mainly About Robert Bruce. By Alec McMillan, M.A. 1s. nett.  
*Mackintosh*.—The History of Civilisation in Scotland. By John Mackintosh, LL.D. 4 vols. £4 4s. Calf Extra, £5 5s. Large Paper, £6 6s.  
*MacNicol*.—Dare MacDonald. By E. R. MacNicol. 5s.  
*Macpherson*.—History of the Church in Scotland. By Rev. John Macpherson, M.A. 7s. 6d.  
*Macrae*.—A Feast of Fun. By Rev. David Macrae. 3s. 6d.  
 — Book of Blunders. By Rev. David Macrae. 1s.  
 — National Humour. By Rev. David Macrae. 3s. 6d.  
 — The Railway Chase, and other Sketches. By Rev. David Macrae. 1s.  
 — Popping the Question, and other Sketches. By Rev. David Macrae. 1s.  
 The above two volumes in one, 2s.  
*Mather*.—Poems. By James Mather. 4s.  
 — Poems. Second Series. By James Mather. 5s. nett.  
*Maughan*.—Rosneath: Past and Present. By W. C. Maughan. 5s.  
 — The Garelochside. By W. C. Maughan. 7s. 6d.  
 — Picturesque Musselburgh and Its Golf Links. By W. C. Maughan. Cloth, 1s. 6d. Paper covers, 1s. nett.  
*Menzies*.—National Religion. By Rev. Allan Menzies, D.D., St. Andrews. 5s.  
*Menzies*.—Provincial Sketches and other Verses. By G. K. Menzies. 2s. 6d. nett.  
*Menzies*.—Illustrated Guide to the Vale of Yarrow. By James M. Menzies. 1s. 6d. nett.  
*Metcalfe*.—SS. Ninian and Machor—the Legends of, in the Scottish Dialect of the Fourteenth Century. By W. M. Metcalfe, D.D. 10s. 6d. nett. On Whatman Paper, 15s. nett.  
 — A History of the Shire of Renfrew from the Earliest Times down to the Close of the Nineteenth Century. By W. M. Metcalfe, D.D., F.S.A. 25s. nett. On Whatman Paper, 40s.  
 — History of Paisley. By W. M. Metcalfe, D.D. Illustrated.  
 — Charters and Documents relating to the Burgh of Paisley. By W. M. Metcalfe, D.D. 21s. nett.  
 — Ancient Lives of the Scottish Saints. Translated by W. M. Metcalfe, D.D. 15s. On Whatman Paper, 25s.  
 — Pinkerton's Lives of the Scottish Saints. Revised and enlarged by W. M. Metcalfe, D.D. 2 vols. 15s. per vol.  
 — The Natural Truth of Christianity. Edited by W. M. Metcalfe, D.D. 5s.  
 — The Reasonableness of Christianity. By W. M. Metcalfe, D.D. 5s.

- Metcalf.*—The Great Palace of Constantinople. Translated from the Greek of Dr. A. G. Paspates, by William Metcalfe, B.D. 10s. 6d.
- Miller.*—Selections from the Works of Hugh Miller. Edited by W. M. Mackenzie, M.A., F.S.A. (Scot.). 3s. 6d.
- Mitchell.*—A Popular History of the Highlands and Gaelic Scotland. By Dugald Mitchell, M.D., J.P. 12s. 6d. nett.
- Mitchell.*—Jephtha : a Drama. Translated by A. G. Mitchell. 3s. 6d. nett.
- John the Baptist : a Drama. Translated by A. G. Mitchell. 3s. 6d. nett.
- Moody.*—"Buy the Truth!" and other Addresses. By Rev. Andrew Moody, D.D. 2s. 6d. nett.
- Morison-Grant.*—Protomantis, and other Poems. By L. Morison-Grant. 6s.
- Motherwell.*—Poems and Songs. By William Motherwell. 6s.
- Mowat.*—Search Light. By G. H. Mowat. 2s. 6d. nett.
- Munro.*—Burns' Highland Mary. By Archibald Munro. 3s.
- Munro.*—Schleiermacher. By Robt. Munro, B.D., Old Kilpatrick. 4s. 6d. nett.
- Murray.*—A Handbook of Psychology. By J. Clark Murray, LL.D., F.R.S.C., McGill College, Montreal. 7s. 6d.
- An Introduction to Ethics. By J. Clark Murray, LL.D., etc. 6s. 6d.
- A Sketch of the Life and Times of the late David Murray, Esq., Provost of Paisley. By his son, J. Clark Murray, LL.D., etc. 4s.
- Solomon Meimon. Translated by J. Clark Murray, LL.D., etc. 6s.
- Murray.*—Kilmacoll : a Parish History. By Rev. Jas. Murray, M.A. 6s. nett.
- Life in Scotland a Hundred Years Ago. By Rev. James Murray, M.A. Second and Enlarged Edition. 3s. 6d. nett.
- Murray.*—The Black Book of Paisley and other Manuscripts of the Scotichronicon. By David Murray, LL.D., F.S.A., Scot. 12s. 6d.
- Mursell.*—The Waggon and the Star. By Walter A. Mursell. 2s. 6d. nett.
- Naismith.*—The Young Draper's Guide to Success. By W. Naismith. 1s. 6d. nett.
- Nicoll.*—Warp and Woof : Hespis of Homespun Yarns. By David M. Nicoll. 1s. Cloth, 1s. 6d.
- Nicolson.*—Tales of Thule. By John Nicolson. 2s.
- Ochiltree.*—Redburn. By Henry Ochiltree. 5s.
- On Heather Hills. 2 vols. 21s.
- Paton.*—Honouring God. By Rev. James A. Paton, M.A. 4s. 6d.
- Balmano : a Study in Social Regeneration. By Rev. James A. Paton, D.D. 1s. 6d. Paper Covers, 1s.
- Patterson.*—The "Cyclops" of Euripides. Edited by John Patterson, B.A. (Harvard), Louisville, Kentucky, U.S.A. 4s. 6d.
- Perin.*—Divine Breathings. By Christopher Perin. 1s.
- Phelps.*—The Still Hour. By Rev. Austen Phelps. 6d.
- Phillips.*—Cora Linn. By J. G. Phillips. 3s. 6d., post free.
- James Macpherson, the Highland Freebooter. By J. G. Phillips. 3s. 6d.
- Philp.*—The River and the City. By Rev. George Philp, Glasgow. 6d.
- Rae-Brown.*—The Shadow on the Manse. By Campbell Rae-Brown. 3s. 6d.
- Reid.*—A Cameronian Apostle. By Professor Reid, D.D. 6s.
- Reid.*—Poems, Songs, and Sonnets. By Robert Reid (Rob Wanlock). 5s.
- Reid.*—Problems of this Life—Social and Sacred. By W. Reid. 2s. 6d. nett.
- Renfrewshire.*—Archæological and Historical Survey of the County, under the direction of several eminent antiquaries. Lochwinnoch. With numerous Plates. 2 vols. 25s. per vol. Large Paper, 37s. 6d.
- Renfrewshire.*—Geographical and Historical. 3d.
- Renwick.*—Poems and Sonnets. By James Renwick. 2s. 6d.
- Rigg.*—Nature Lyrics. By James Rigg. 2s. 6d. nett.
- Roberts.*—A Short Proof that Greek was the Language of Christ. By the late Professor Roberts, D.D., St. Andrews. 2s. 6d.
- Robertson.*—Jockie, and other Songs and Ballads. By A. S. Robertson. 1s. 6d.



- Robertson*.—Practical First Aid. By Wm. Robertson, M.D., D.P.H. 1s. 6d. nett.  
 — The Stone of Dunalter. By Wm. Robertson, M.D., D.P.H. 3s. 6d.
- Robertson*.—The Lords of Cuningham. By Wm. Robertson. 5s.
- Ross*.—Highland Mary. Edited by John D. Ross. 2s. 6d.
- Random Sketches on Scottish Subjects. By John D. Ross. 2s. 6d.
- Round Burns' Grave. The Paeans and Dirges of Many Bards. Gathered together by John D. Ross. 3s. 6d.
- Ross*.—In the Highlands, and other Poems. By G. R. T. Ross. 3s. 6d. nett.
- Ross*.—Kingcraft in Scotland. By Peter Ross, LL.D. 6s.
- Roy*.—Lilias Carment; or, For Better for Worse. By Gordon Roy. 6s.
- Russell*.—Three Years in Shetland. By Rev. John Russell, M.A. 3s. 6d.
- Scotland Eighty Years Ago. Thirty-two Fine Copperplate Etchings of the Chief Towns and their Surroundings. £5 5s. to subscribers only.
- Scott*.—Lectures for Club and Cloister. By A. Boyd Scott. 3s. 6d. nett.
- Seath*.—Rhymes and Lyrics. By Wm. Seath. 3s. 6d. nett.
- Silver Aims and Golden Anchors. A Text-Book. 1s. nett.
- Simpson*.—Familiar Scottish Birds. By A. Nicol Simpson, F.Z.S. 2s.
- Familiar Scottish Animals. By A. Nicol Simpson, F.Z.S. 2s.
- Bobbie Guthrie; a Scotch Laddie. By A. N. Simpson, F.Z.S. 2s. 6d. nett.
- Skinner*.—That Loon o' Baxter's. By Rev. J. Skinner. 2s.
- Smith*.—Scottish Athletic Sports. By W. M'Combie Smith. 1s. 6d.
- Smith*.—The Dalbroom Folks. By Rev. J. Smith, M.A., B.D. 2 vols. 6s.
- Smith*.—The New Testament in Braid Scots. Rendered by Rev. Wm. Wye Smith. New Edition. 6s. nett.
- Snodgrass*.—Wit, Wisdom, and Pathos, from the Prose of Heinrich Heine. Selected and translated by J. Snodgrass. 6s.
- Stenhouse*.—Lays from Maoriland. By William M. Stenhouse. 3s. 6d. nett.
- Stephen*.—Divine and Human Influence. By Rev. R. Stephen, M.A. 5s. nett.
- Stewart*.—The Church of Scotland. By Richard Morris Stewart. 7s. 6d.
- Story*.—Health Haunts of the Riviera and South-West of France. By Very Rev. Principal Story, D.D. 3s.
- St. Modan of Rosneath. By the Very Rev. Principal Story, D.D. 2s.
- Sturrock*.—Our Present Hope and Our Future Home. By Rev. J. B. Sturrock. 2s. 6d. nett.
- Symington*.—Hints to Our Boys. By A. J. Symington. 1s. 6d.
- Tannahill*.—Poems and Songs of Robert Tannahill. Edited by the late David Semple, F.S.A. New Edition. 3s. 6d. nett.
- Taylor*.—The Autobiography of Peter Taylor. 3s. 6d.
- Taylor*.—Twelve Favourite Hymns: their Messages and their Writers. By Rev. Wm. Taylor, M.A. 2s. nett.
- The Knight of Snowdon; or, The Saxon and the Gael. 2s. 6d.
- Tweeddale*.—Dunty the Droll. By John Tweeddale. 1s.
- Urie*.—Reminiscences of 80 Years. By John Urie.
- Veitch*.—The Dean's Daughter. By Sophie F. F. Veitch. 3s. 6d.
- Warrick*.—The History of Old Cumnock. By Rev. John Warrick, M.A., Free Church, Old Cumnock. 7s. 6d. nett.
- Watt*.—Selected Metrical Psalms and Paraphrases. Selected and edited by R. MacLean Watt, M.A., B.D. 1s. nett.
- Whyte*.—Naigheachdan Firinneach (True Stories). Vols. I. and II. Translated into Gaelic by Henry Whyte ("Fionn"). 3s. 6d. per Vol., nett.
- Mac-Choinnich*.—Eachdraidh a' Phrionnsa; no, Bliadhna Thearlaich (The Jacobite Rising of 1745). Le Iain Mac-Choinnich. New Edition. 5s. nett.
- Williamson*.—Cartsburn and Cartsdyke. By G. Williamson. 25s. and 42s.
- Old Greenock. Second Series. Uniform with above.
- Wright*.—Laird Nicoll's Kitchen, and other Sketches of Scottish Life and Manners. By Joseph Wright. 2s. 6d. nett.
- Young*.—Scotch Cameos. By John Young. New Edition, 1s. and 1s. 6d.

## MANUALS FOR THE HOUSEHOLD.

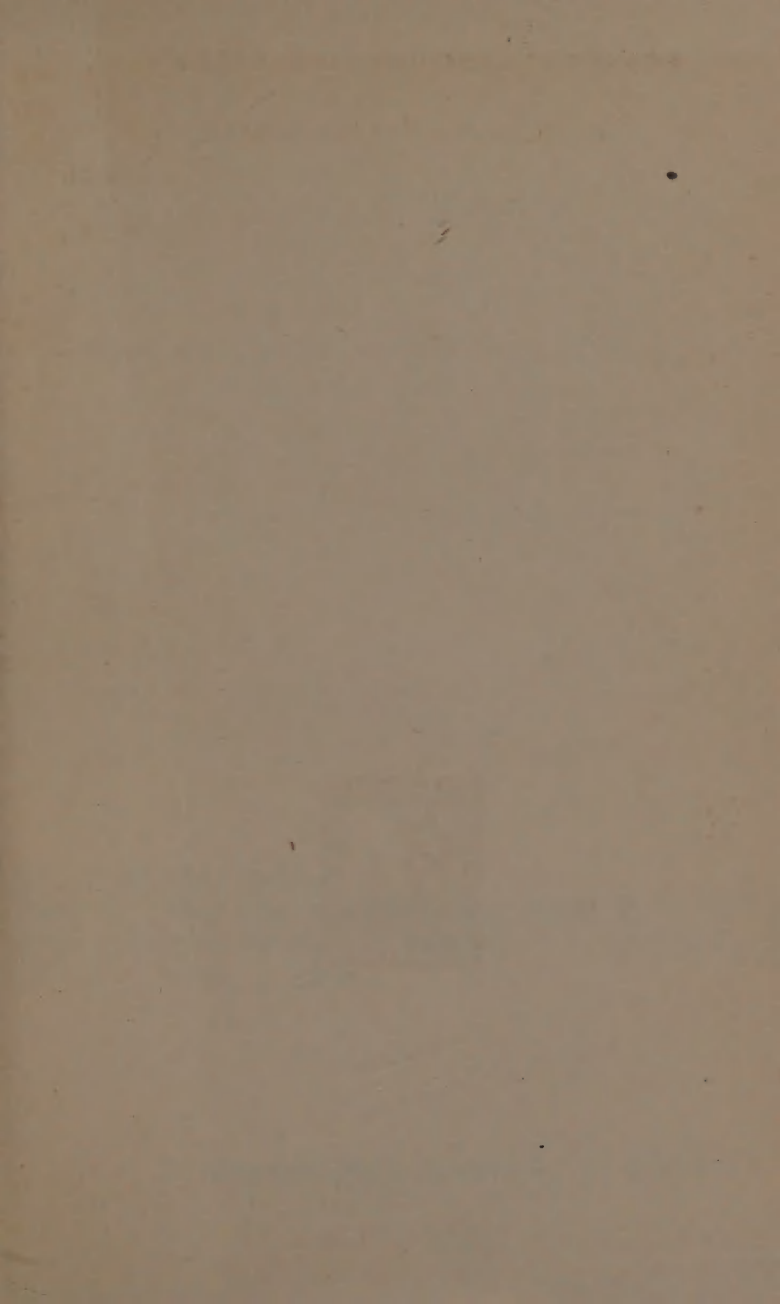
- Cookery for Working Men's Wives. By Martha H. Gordon. 1d.; post free, 2d.  
 Large Type Edition, 3d.; post free, 4d.  
 Indigestion. By Florence Stacpoole. 2d.; post free, 2½d.  
 Our Babies, and How to Take Care of Them. By Florence Stacpoole. 3d.;  
 post free, 4d.  
 The Home Doctor. By Florence Stacpoole. 3d.; post free, 4½d.

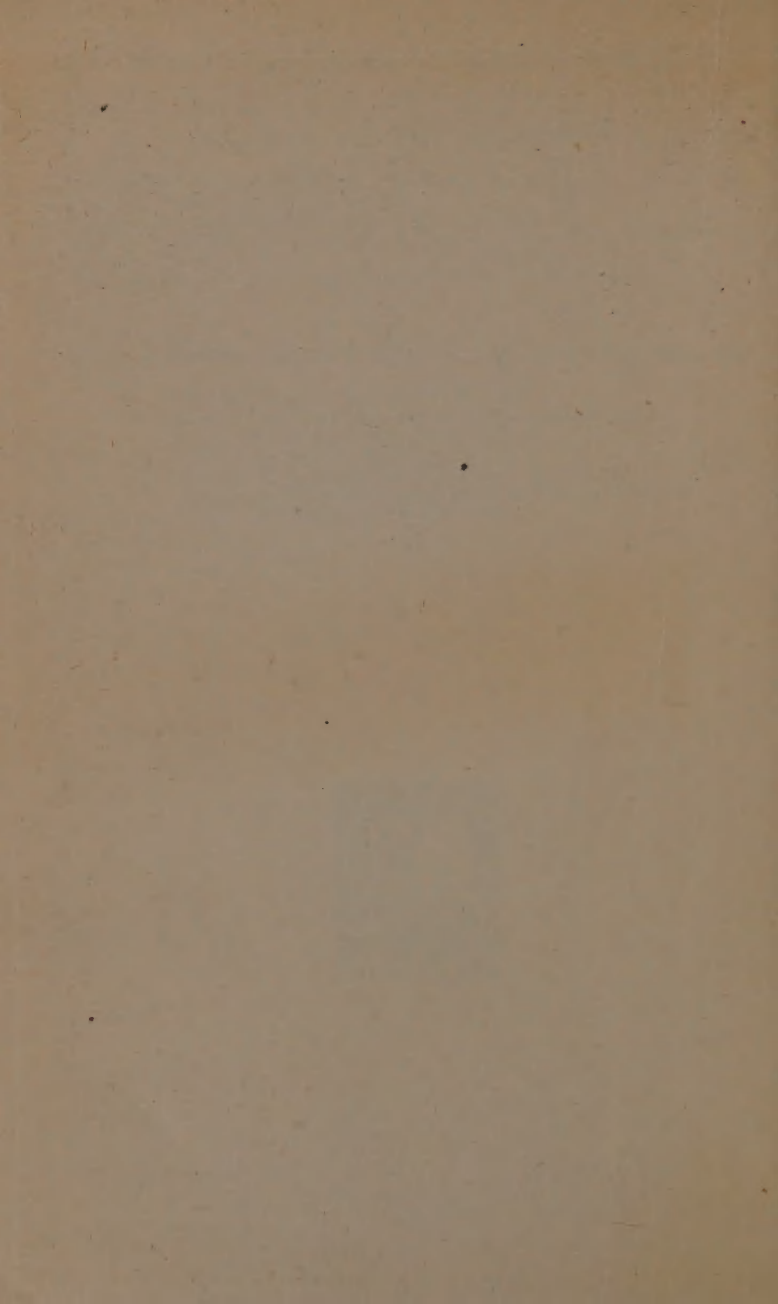
## THE "JENNY WREN" SERIES. 6d. each. Post free, 8d.

- A Treatise on the Cooking of Big Joints.  
 Dainty Dishes for Dinners, Luncheons, and Suppers.  
 Dishes of Fishes: How to Prepare Them.  
 Sauces, Seasonings, and Salads.  
 The Art of Preparing Puddings, Tarts, Jellies, etc.  
 The Art of Preparing Soups, Stews, Hashes, and Ragouts.  
 The Complete Art of Dinner-Giving.









1/6

BV        Moody, Andrew  
3797       'Buy the truth" : and other addresses /  
M67       Andrew Moody. -- Paisley : A. Gardner, 19  
B8        209p. ; 19cm.

1. Evangelistic sermons. I. Title.

